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Christianity AND Vedas

A CRITICAL STUDY

JANGYAN PRAKASHAN
NEW DELHI-5 (INDIA)

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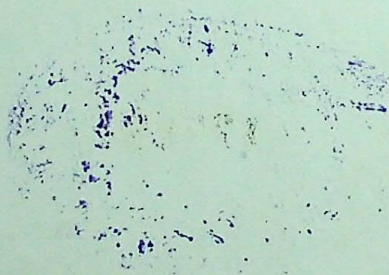
Jan Gyan Prakashan Publication-81

Christianity & Vedas

- A Critical Study -

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Jan Gyan Prakashan
New- Delhi-5 (India)

Published By-
Subhash Arya (Mittal)
Akriti Mission Road,
Pathankot (Pb.)

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M.A.M.O.L.
Ph.D.

Edited By
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Price : Rs. 15

INTRODUCTION

There is no comparison between darkness and light, likewise, the Vedas and the Bible do not stand any logical comparison, in as much as, their very modus operandi for the treatment of life stand on different footing. The summum bonum of life as depicted in the Bible is repugnant, if not opposed to that in the Vedas.

There is no denying of the fact that Vedas are the most ancient books of all the Libraries in the world. There is nothing against Truth, Knowledge, Intelligence or Science as revealed in the Vedas. They Clearly Indicate in a cut clear way the path for human beings which leads to peace and prosperity in this life, as well as in the life beyond.

The Vedas are the symbol of man's unity and faith in love and peace. They recognise only one caste of Man's one religion namely Human religion and their teachings are for all sentient beings. They are to bridge the gulf between man and man and not to cut them asunder.

The Bible emphasises only the individual aspect of man, its teachings lead man towards animality and to all the evils in the world.

God, and the philosophy of life as treated in the Bible is not acceptable to the intellectuals of the world.

In simple words, Christianity is a curse for humanity, whereas, the Vedas elevate man to Godliness and Immortality. The former shows the path of death and the later of life.

In this present book, the author has tried to bring forth this viewpoint by giving apt quotations and illustrations from both, the Bible as well as the Vedas. Those who desire for the true knowledge will find impetus for study of the subject free from prejudice and partiality.

Our pious aim of dedicating this book to the seekers after truth to remove the poison spread by the Bible and its worshippers in the name of religion.

We invoke the blessings of Almighty to lead us to discern between truth and falsehood and help us to follow the truth and to leave falsehood.

Dayanand Sansthan
New Delhi-5.

-Bhartendra Nath
President

FOREWORD

It gives me great pleasure to go through this small treatise viz. Christianity : Vedas A Critical Study by Shri Dharam Deva Vidya-martanda and to write a few words of introduction to this treatise. I have no hesitation to say that this book, though small in its volume, is full of information about Christianity and reveals scholarship and hard labour of the author. In fact, the author has taken great pains to prepare this book. He seems to have studied intensively and understood thoroughly the fundamentals of this great religion. The book may prove to be a great help to those who are interested in comparative study of different religions.

It is an age of science and reason, Educated people, particularly scientists and mathematicians, who want certainty and preciseness even in religion, are no more interested in old religious dogmas. Even those who believe in religious dogmas and follow old traditions and orthodox convictions have become less fanatic. Pt. Jawahar Lal Nehru has suggested, in this regard, a scientific approach. According to him one should have an open mind to imbibe the truth where-ever it is found. He has expressed in his essay 'What is Culture' that great religions have had an enormous effect on humanity but they have made the mind of man static, dogmatic and bigotted and therefore, have had evil effect. Bertrand Russell has also expressed his dissatisfaction with what is dogmatic and bigotted. In fact, the followers of every religion and faith lay emphasis on certain such dogmas as require clarification to satisfy and convince modern intelligentsia. In the absence of such clarification they get either frustrated and indifferent to that religious faith or get against the priestly order. Such is the time for some new great man, the saviours of mankind, to appear on the scene and to expurge the vicious atmosphere by making necessary reforms. Such saviour or reformers of the concerned religions mould the religious views of the devoted masses according to their own observations and convictions. They profound even new doctrines concerning truth, the ultimate goal of all religions, though their interpretations are circumstances by their local problems and influenced by the prevailing conditions and are neither of universal nature nor expressive of the whole truth. Maulana Abul Kalam Azad says that Truth, the object of religion, has always

been one. Prophets and seers have given different interpretations of the same truth according to their own circumstances. Buddha, Moses, Christ, Mohammad etc. were all such prophets. They were products of such times as had been polluted and made vicious by the dogmatic and bigotted religious convictions and rituals of priestly classes of their respective religions and faiths. They revolted against the dogmas of their respective faiths, prevalent in their times, and founded their new faiths based on the doctrines profounded by themselves, which, perhaps, were again to be defiled by their would be followers in future.

Profound study of the scriptures of one's own religions and culture helps one to understand its fundamentals and removes one's doubts. Comparative study of the scriptures of different religions makes us open-minded and broad-viewed, help us to understand the view-point of others, makes our thinking rational and reasonable and thus helps us to imbibe the truth-the truth as regards the fundamentals of life,death, God, salvation etc.where-ever it is found.It helps us to find and understand the basic unity of all religions. The followers of almost every religion or faith believe that their religious faith has some special dispensation from providence, that it is superior to that of others. Obviously this kind of feeling persists in all religions of the East as well as of the West without exception. But the question is how we can know which those faiths are that are near Truth and which are still far away from Truth, which of the fundamentals of which religion are reliable and which are the just assumptions of their founders or have been moulded and therefore, defiled by their followers. The question of agreement or disagreement only arises when we have the capacity to understand others view-point and when we realise the merits and demerits of a thing to be accepted or rejected Pt. Jawahar Lal Nehru rightly remarks in his essay 'What is Culture' that "a person who cannot understand another's view-point is to that extent limited in mind and culture, because no body, perhaps, barring some very extra-ordinary human beings, can presume to have the fullest knowledge and wisdom. The other party or group may also have some inkling of knowledge or wisdom or truth and if we shut our minds to that then we not only deprive ourselves of it but we cultivate an attitutde of mind which, I would say, is opposed to that of a cultured man. The cultured mind, rooted in itself, should have its doors and window open." This makes it

essential for a cultured and learned man to devote himself to the study of his own religion as well as the comparative study of other religions and faiths. Only then he can be in a position to understand the fundamental unity of all religions, to follow the path of true knowledge and to have the glimpse of Truth, which according to almost all the religions is the ultimate goal of human life and which according to the Vedas is 'Rita' and 'Satya'.

This treatise by Shir Dharma Deva Vidyamartanda may prove to be of great mportance in this respect. The learned author has discussed in detail the fundamentals of Christianity viz.

(1) Divinity of Jesus Christ,

(2) Saviourship of Jesus Christ.

(3) The Holy Trinity consisiting of Holy Father, Holy Ghost and Holy Son, (4) The Orginal Sin and (5) The atonement, He has also discussed the miracles concerning the life and performances of Jesus Christ as described in different versions of the Holy Bible. A student of comparative study of religions may feel amused and benefited by this critical study of the Bible and the fundamentals of Christianity. Christian friends may also be benefited by this study, as they may understand the others view-point about the scriptures and fundamentals of their religious faith and may have a chance to reconsider their doctrines and beliefs which are considered to be their weak points by other. It is wrong to thing that comparative study of religions is a bad thing. On the contrary it encourages free-thinking and open mindedness which are the needs of modern age of science and reason. But such a study should be devoid of prejudice and should be based on scientific approach i.e. motif to find Truth.

In the end I congratulate Shri Dharma Deva Vidyamartanda on preparing this treatise for the benefit of the students of comparative study of religions. I also express may thank to Shri Bharatendra Nath, President Dayanand Sansthan, for providing as opportunity for me to go through this book

-Rattan Chandra Sharma

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APPENDIX

VEDIC-TEACHER

- By one Supreme Ruler is this universe pervaded, even every world in the whole circle of Nature. Enjoy pure delight, O man, By abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing.
- Aspire, then, O man, to live by virtuous deeds, for a hundred years, in peace with thy neighbours. Thus alone, and not other wise, will thy deeds not influence thee.
- To those regions where evil spirits dwell and utter darkness prevails, surely go, after death, all such men as destroy the purity of their own sould.
- There is one uchangeable, eternal, intelligent Spirit, even more vigorous than mind. Material senses cannot perceive Him. Therefore, the sage withdraws his senses from their natural course and perceives the Supreme Being everywhere present.
- He moves all, but Himself does not move. To the ignorant He is far, but to the wise He is at hand. He pervades inside and outside of all.
- He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.
- How can joy and sorrow overtake him who, through wisdom, percives

the Unitary Spirit as dwelling in all beings?

- He overspreads all creatures. He is entirely Spirit without the form either of a minute body, or an extended one, which is liable to impression or organisation. He is the ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes.
- Miserable are they who worship ignorance : but far more minserable are they who arrogantly presume knowledge.
- Saints, wise and firm, assure us that ignorance, the ilfe of senses, produces one result : and knowledge. the life of spirit, produces exactly the reverse.
- He, who realizes both, passes through physical dissoalution by virtue of the life of senses, and enters into immortality by virtue of the life of spirit.
- Miserable are they, who worship atoms as the efficient cause of the world : but far more miserable are they, who worship the visible things made of atoms.
- Saints, wise and firm, assure us the worship of atoms leads to one result, and that of things visible to the reverse.
- He, who realizes both, enjoys, after death which is the consequence of the worship of things, visible, immortality, the fruit of the realization of Divine power displayed in atoms.
- O thou, who givest substenance to the world, unveil that face of the true sun which is now hidden by a veil of golden light, so that we may see the truth and know our whole duty.
- O Preserver, Sage of sages, Ruler, Eternal Light and Life of the creation! Gather up they rays,and collect thy light, so that I may be able to feel Thy glorious presence full of beautitude. This alone is my earnest prayer.
- The air shall sustain the immortal spiritual body, the gross one shall only last till cremation. O thou! who hast sown the seed of dees, remember that the same thou shalt reap.
- All-wise Being ! Thou art the source of knowledge. Inspire us with Thy wisdom, lead us to rectitude, and drive of our evil, To this end, we repeatedly praise Thee and adore,

I
THE CONCEPTION OF GOD IN THE BIBLE

The Bible, according to the Christians, " is the word of God, though this concept is not acceptable to all the Christian sects. Those who do not accept the verbation inspiration of the Bible also hold that the substance of the holy Bible is inspired. Here we propose to examine in brief this concept of the Christians. The bible is comprises two parts viz. Old Testament and New Testaments. The general belief of the Christians is that both the Old and the New Testaments are equally inspired and there fore, are equally the Word of God. We shall discuss later that on many important points, the Testaments are not only in consistent in themselves but alos contradict each other, but for the present, let us take our Christian friends at their own words and try to see impartially what the Old Testament has to teach us about such an important matter as the conception of God. We invite the attention of our Chirstian brothern all and of those who are interested in religious matters, to the following or passages that we find in the Old Testament.

1. In the 3rd Chapter of Gensis we read...........

" They (Adam and Eve) heard the voice of this Lord God ; walking in the garden in the cool of the day and they hid themselves from the presence of the Lord God amongst the trees of the Garden" Gen. 3.8.

In the same Chapter we read........

22. " The Lord God said : Behold, the man has become as one of us, to know good and evil, and now lest he put forth his hand and take also of the tree of life, and eat and live for ever."

23. Therefore the Lord God sent him forth from the garden of Eden.

24. So he drove out the man, and he placed at the east of the garden of Eden, Cherubin and a flaming sword which turned every way to keep the way of the tree of life.

3. In Chapter 6 it has been stated.

" *And it repented the Lord that he had made man on the earth,* and it grieved him at his heart, And the Lord said, I will destory man whom I have created from the face of the earth.....for it repented me that I have made him"

4. In Chapter 2.2 we read........

" On the seventh day, God ended His work which He had made and *rested on the seventh day.*"

5. In Chapter XI we are told........

" *Lord came down to see the city* and the tower, and the Lord sid,

"Behold, the people are one and they all have one language, and this they begin to do and now nothing will be restrained from them which they have imagined to do."

" Go to, *let us go down and there confound their language* that they may not understand one another's speech. So the Lord scattered them abroad, and they left off to build the city.

Gen. Chapter XI . 5-8.

6. In Chapter 18, 7-9, we find God of the Bible appearing in the form of a man, and eating a calf, we read there :-

7. And Abraham ran upto the herd, and fetched calf, tender and good.

8. And he took butter and milk and the calf which he had dressed and set it before them (the Lord being one of them) and they did eat.

7,In Exodus we hear the Lord talking to Moses and telling him the following words !

(12) " I will pass through the land of Egypt this night and will smite all the first born in the land of Egypt, both man and beast, I am the Lord."

(13) "And blood shall be to you for a token upon the houses. Where ye are, and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you.

CHAPTER -12. And it came to pass that at mid-night the Lord smote all the first born in the land of Egypt.

8. In Exodus Chap. 20, 5, we find the Lord speaking about him self in the following way.....

"I, the Lord they God, am a Jealous God, visiting the inquity, of the fathers upon the children into the third and fourth generation of them that hate me."

In Exodus Chap. 33, we read God talking to Moses face to face...

" The Lord spoke upto Moses face to face as a man speaketh unto his friend."

10. In Exodus Chap. 25, we hear the Lord speaking to Moses as follows :-

8. "The Lord spoke to Moses saying....Let them make me a sanctuary that I may dwell among them."

22. And there I will meet with thee and I will commune with thee.

The quotations may be multiplied to any extent, Nobody can deny the existence of these passages in the Bible. As regards their import also, there is no difference of opinion. These passages show beyond the least shadow of doubt that God of the Old Testament is just like a man, *full of imperfections, jealousy and anger!.* He is not Omnipotent and Omnipresent, Omniscient. We find Him, walking in the garden, repenting for the actions which He has done, appearing as a man, and eating even the flash of a calf, bodily fighting against Jacob, smiting all the first born

in Egypt, expressing His inability to distinguish the Jews from the Egyptians without the blood make, admitting His jealous nature and speaking to a man face to face. Not only that, we find Him getting jealous of people's having one language,and labouring under the delusion that they would be able to reach heaven by building a city and a tower. We find Him confounding the language of the people so that they might not work harmoniously for building a city by which they intended to reach heaven where God, according to the Bible, dwells. The Lord of the Old Testament is not willing that His childern should attain true knowledge for this reason, according to the 3rd Chapter of Genesis, He forbade Adam and Eve fro eating the fruit of the tree of knowledge, which is desired to make one wise and able to know good and evil. It is for committing that great sin of eating of the fruit of the tree of knowledge, that the Lord drove Adam and Eve out. The Lord was also afraid that if Adam and Eve took away the tree of life, they would become immortal like Him, living for ever. Therefore, He palced to the east of the garden of Eden Cherubins and a flaming sword to keep the way of the tree of life. All this is quite enough to show that the conception of God that we find in the Old Testament is very primitive.It may be expected from barbarous people and not from cultured men. Such being the case, to say that the Old Testament, in which we find such an absurd conception of God, is the Word of God and that its authors were inspired is nothing short of an absurdity. If such primitive and barbarous notion of Divinity was formed by prophets under inspiration, we bid farewell to that God who inspired prophets to form such an absurd notion about Himself. To say that the Old Testament must be regarded as the Word of God simply because the Jews believed it to be so, seems to be quite dogmatic It is certainly true that here and there in the old Testament we find some good ideas on Duty, God and man's relation to Him, but it is equally true that the major portion of these scriptures contains such ideas as are quite low, meagre and unworthy of cultured minds, as is clear from the passages quoted above. Therefore, there, can be no argument in favour of the inspiraion of the old Testament. We shall see later on that there are many things in the Bible, which are quite repugnent or opposed to the scientific truths admitted on all lands in these days. For instance, science has proved beyond doubt that the earth is not flat but round, and that the formation of the world took some lacs of years, while the Genesis records that God made the earth in six days and rested on the seventh day ; and that the earth is flat and the Sun revolves around it. It was for preaching these scientific truths that Galelio, Bruno and some other eminent scientists were prosecuted by the Church, authorities of Roman Catholic making it clear that these ideas were " Expressly contrary to the Holy Scriptures."

II
THE CONCEPTION OF GOD IN THE NEW TESTAMENT

Undoubtedly, the conception of God as given in the New Testament is a bit better and nobler, but even there it is not free from anthropomorphism. Again and again, Christ refers to Him as Father in Heaven in passage like...

" Love your enemies and pray for them that persecute you, that ye may be sons of your Father *which is in heaven.*" (Matt, 5,45)

"Be ye therefore perfect as your *father which is heaven is perfect.*" (Matt. 5,48)

"Call no man your father upon earth ; for one is your father which is in heaven." (Matt. 23.9)

In Mark 16-19 it is stated :-

" So then after the Lord had spoken unto them, he was received up into Heaven and *sat on the right hand of God.*"

Do these words not clearly show that even according to the New Testament. God is not an Omnipresent Supreme Being. but He sits somewhere in heaven where Jesus Christ sat on His right hand?

Secondly, if it is admitted that the New Testament teachers the dogmas of the Holy Trinity, then is is not pure monotheism i.e. worship of one God, but practically of three Gods that the Bible teaches. This trinity is considered by the majority of Christians to be the very foundation of Christianity. It will not be out of place here to give an extract from the nicene creed about this Holy Trinity. It runs as follow :-

"I believe in God, the Father Almighty and in Jesus Christ, His only son and in the Holy Ghost."

The exposition of the same is found in the Athanasian Creed which in part is an follows :-

"Our Faith in this : That we honour one God in Trinity and Trinity in Unity, neither confounding the Persons nor separating the substance. For one is the Perosn of the Father, another that of the Son, another that of the Holy Ghost But of the Father,the son and the Holy Ghost, the Divinity is one, the glory equal, the majesty coeternal-Such as Father is, such is the Son, such is the Holy Ghost, The Father is Un-created, the son is Un-created, the Holy Ghost is Un-created. *The Father is God, the son is God, the Holy Ghost is God* and yet there are not three Gods, but there is one God.

We need not deal at length with the absurdity or inconsistency of this strange doctrine. If all the persons of the Trinity are of equal power, glory and majesty, if they are all co-eternal and un-created, if every one of them is God, does it not seem logical that there are three Gods, However we are told that there are not three Gods, but there is one God. By what miraculous formula three 1+1+1 can be one, we are at a loss to understand. It is inconceivable. It surpasses our comprehenrion. Even the best exponents of Christianity have not been able to explain it. They have tried to evade the issue by calling the doctrine "most mysterious, and thus practically shutting the door against reason."

For instance Mr. W.D. Turton D.S.O. writes in the "Truth of Christianity about "Trinity" after quoting the Athanasian Creed.

"It must of course be *admitted that the doctrine is very mysterious* and is extremely hard to realise. (Indeed some might say inconceivable) when we try to picture to ourselves what the doctrine actually means. But we must remember that the nature of God is anyhow almost inconceivable to us. We can not picture to ourselves a Being who is omnipresent in this room for instance as well as in distant stars....

Now Christianity does attempt (in its doctrine of the Trinity) to state what God is in Himself and without any reference to ourselves, or to nature, and that this should be to a great extent inconceivable to our minds seems inevitable. For the nature of God must be beyound human understanding. And for all we know, Trinity in Unity like Omnipresence, may be one of the unique attributes of God, *which can not be understood by anyone else*. Therefore the mysteriousness of the Christian doctrine is no reason for thinking it increadible."

(The Truth of Christianity by W.H. Turton. D.S.O.,)

(P. 230-231)

No comments on this are needed. It is quite clear that the author himself is not in a position to convince non-Christians about the truth of this doctrine. To call it "very mysterious" is not to offer any explanation. Any absurd dogma may be called mysterious when it can not be logically proved and when it appears to be vague and inconsistent. Such explanation an never satisfy thoughtful presons though they may ensnare the credulous.

Thirdly, the Biblical God even as taught in the New Testament is not impartial and just, He loves and loves and saves only those who believe in Jesus Christ as His only begotten son as stated in John. 3/16/18.

"For God so loves the world, that He gave His only begotten son that whosover believeth on him should not perish but have eternal life."

17-For God sent the son into the world not to judge the world but that the world should be saved through him.

18- He that believeth in him is not condemned, but he that *believeth not hath been condemned already, because he hath not believed in the name of the only begotten Son of God.*

In the Acts of the APostles 4.12 we are told :

"Neither is there salvation is any other ; *for there is no other name (But the name of Jesus Christ) under heaven given unto men, whereby we must be saved."*

All this is clear to show that God of the Bible even as mentioned in the New Testament is not impartial and Dispenser of Justice. He is partial to the believers in Christ (however sinners they may be) and is prejudiced against others (however righteous they may otherwise be). This is not the attribute of a just and impartial God that can appeal to all thoughtful persons.

We do hope that our Christian friends will ponder over these ideas seriously and will be prepared to reform all crude notions about God which unfortunately abound in the Bible.

The view of some world famour thinkers on the Conception of God in the Bible

COUNT TOLSTOI-(a sage of Russia) writes in " What is Religion", published by Tagore and Co, Madras, Page 19 :

Really no religion has ever preached things so evidently incompatible with contemporary knowledge or so immoral, as the doctrines preached by Church Christianity. Not ot speak of all the absurdities of the Old Testament, such as the creation of light before the sun, the creation of the world six thousand years ago, the housing of all the animals in the Ark; or of the many immoral horrors, such as injunctions to massacre Children and whiole populations at God's command, not to speak even of the absurd sacrament of which voltaire used to say, that though there have been and are many absurd religious doctrines, there never before was in which the chief act of Religion consisted in eating one's own God, not to dwell on all that what can be more absurd than that the mother of God was both a mother and a Virgin, that the sky opened and a voice spoke from up there, that Christ flew into the sky and sits somewhere up there at the right hand of his father, or that God is both one and three, one and yet Three? **And what can be more immoral** than the terrible doctrine that an angry and revengeful God punishes all men for Adam's sin and sent his son on earth to save

them, knowing before hand that men would kill him and would therefore be damned, and that salvation from sin consists in being baptised or in believing that all these things really happened and that the Son of God was killed by men that men might be saved, and that God will punish with eternal torments those who do not believe this?

The very foundations of this religion (Christianity) admitted by all and formulated in the Nicene creed, are so **absurd and immoral, and run so counter to right feeling and to commonsense,** that men cannot believe in them. Men may repeat any form of words with their lips, but they can not believe things that have no meaning, It is possible to say with one's lips, I believe the world was created six thousand years ago, or I believe Christ flew up into the sky and sat down next to his Father's or "God is one and at the same time three" **but none can believe** these things for the words have no sense. And therfore men of our modern world who profess this perverted form of **Christianity really believe in nothing at all.**

Bernard Shaw

(A thinker of world wide reputation) has remarked in his well-known work entitled "Every-body's political - What is What", Chapter XLIII. Under caption "Religious summary" Page 357 :

"It is time to tell our Fundamentalists **bluntly that they are the worst enemies of religion today** that Jehovah is no God, but a barbarous tribal idol ; that the English Bible, though a masterpiece of literary art in its readable parts, rich in notable poems proverbs, precepts and entertaining if not always edifying stories, is yet a fumble of superstition, obsolete cosmology and a theology presented in such an unbalanced one sided way that the first Christian Catholic. Church forbade the laity to read the Bible without special permission.

James Anthony Foude Writes in the "Nemesis of Faith", P. 11 Published in London in 1849 :-

"I will not, I must not believe that the all just, all merciful, all good God can be such a Being as I find Him there (in the Bible) described. He, to have created mankind liable to fall, to have laid them in the way of a temptation under which. He knew they would fall and then course them and all who were to come of them and all the world, for their sake, **jealous, passionate, capricious revengeful,** punishing children for their father's sins, tempting men or at least permitting them to be tempted into blindness and folly and then destroying them."

The view expressed by these and other thinker of world-wide reputation clearly support the ideas expressed by us here on the subject of the Conception of God in the Bible.

III
THE VEDIC CONCEPTION OF GOD

Having dealt with the conception of God in the Bible in the preceding Chapters we propose to throw some light on the Vedic conception of God, in this Chapter. The Vedas teach the worship of one God who is Omnipot ent, Omnipresent and Omniscient Lord of the Universe. The Vedic conception of God put in a nutshell is expressed clearly in the following well-known verse of the Yajurveda 40 - 8.

ओं स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथयतोऽर्थान
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु ० ॥ ४० । ८ ॥

"God is All pervading, Radiant and formless, free from physical wound as He is without sinews, most Holy, Unpierced by any sin, Omniscient, knower of the mind of all, conquering and Self-existent. He has created the objects of the world for His eternal subjects (immortal souls).

According to the Vedas, such an Omnipotent, Omnipresent and Omniscient God is one He alone is to be worshipped by all with pure heart and noble deeds.

The Vedas declare.

य एक इत्तमुष्टुहि कृष्टीनां विचर्षणिः ।
पतिर्जज्ञे वृषक्रतुः ॥ ऋग्वेद ६ । ४५ । १६ ॥

"O man ! Praise God who is One and One only and who is the Omnipotent and Omniscient Lord of all beings."

एक एव नमस्यो विक्ष्वीड्यः ॥ अथर्व ० २ । २ । १ ॥

One God alone is to be worshipped by all people. He is Adorable.

एक एव नमस्यः सुशेवाः ॥ अथर्व २ । २ । २ ।

One God alone who is the giver of true happiness and bliss is to be worshipped by all.

No doubt, some scholars maintain that the Vedas enjoin upon us the worship of many gods such as indra, Agni, Mitra, Varuna etc. But they are mistaken. In as much as in the Vedas, Agni, Mitra, Veruna Brahma, Vishnu, Shiva and other similar words are principally used for God alone. For instance, we are expressly told in the Rigveda.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

ऋ० १।१६४।४६॥

In the Rigveda 10.82.3 the idea of one God is put in the following manner :-

यो नः पिता जनिता यो विधाता, धामानि वेद भुवनानि विश्वा।
यो देबानां नामधा एक एवं तं संप्रश्नं भुवना यन्त्यन्या॥

ऋ० १०।८२।३

Our Father who is the All creating God and who is the disposer, knoweth all the worlds and all things existing; He is the name giver of all the devas - (shining objects.) Him alone all other beings attain for. He is the one and only one solution of all our questionings.

Rig. 10.82.3

The omnipresence and omnipotence of God has been described poetically in the Vedas as follows :

विश्वतश्चधु रुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः॥

ऋ० १०।८२. ३॥

"He whose eyes are everyshere, whose mouth is in all sides whose arms are all around and whose feet are in all directions is the one and only One Divine Being. Who is the creator of the heaven and the earth and who by means of allspreading arms infuses life into all beings."

There are thousands of mantras which explicitly speak of God as one and only one such as:-

य एक इद्विदयते वसु मर्ताय दाशुषे।
ईशानो अप्रतिष्कुत इन्द्रोअ ङ्ग॥ ऋ०।८४।७॥

O friend ! Indra (God of Supreme Power) is the only one Ruler of resistless authority who bestoweth wealth on the gift offering liberal mortal.

प्रजापते न त्वदेतान्ययो विश्वा जातानि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥

ऋ० १०।१२३।१०॥

O Lord of all creautres, no other than Thee can control and govern all these created things. May the things desiring which we pray to Thee, be ours. May we be masters of all good wealth (material as well spiritual.)

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते।० ॥१६॥
न पंचमो न षष्ठः सप्तमो नाप्युच्यते।० ।१७॥

.... स एष एव वृदेक एव। अथर्व १३।४।१०॥

सर्वे अस्मिन् देवा एकवृतो भवन्ति ।० ॥२१॥

He (God) is called neither the second, nor the third nor yet the fourth. He is called neither the fifth, nor the sixth, nor yet the seventh.

He is called neither the eighth, nor the ninth nor yet the tenth.

He takes care of all that breathe and of all that do not breathe. He has got all this conquering power. He is the One, one alone and only one.

All these luminous forces of nature become one in Him.

Atharva XII. 4. 19-21

How emphatically the Unity of God is asserted in these verses of the Vedas and how absurd and false is the view advocated by some perverted western scholars that the Vedas teach polytheism.

Besides perversion. it is also the ignorance of the real meaning of the word " Deva" that has give rise to misconception about the Vedic idea of God It is generally traslated by the western scholars as God and 33 devas that are mentioned in some Vedic hymns. It is supposed that the Vedas teach the worship of these 33 devas or gods: As a matter of fact, the word (deva) is derived from the root Div. which has got ten meanings.

दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु॥

- धातुपाठे।

It means deva is used in the sense of sporting, desire to conquer, pursuit, brilliancy, praise, pleasure, exhilaration, sleep, knowledge, motion and acquisition.

As such, it is an epithet applied to the sun, the moon and other forces of nature i.e. fire, wind etc.

Yaskacharya, the celebrated author of the Vedic Philology (Nirukta) interprets the word " deva" as followes :-

देवो दानाद वा दीपनाद वा द्योतनाद वा द्युस्थानो भवतीति वा।

निरुक्ते ७ । १६॥

That which confers some advantages upon us, can illuminate things i.e. explain or throw light upon them and that which is the source of light is "deva".

It is therefore entirely wrong to translate the word "deva" everywhere as God. It may be used for all brilliant and useful objects as well as learned men of truthful nature and should therefore, be translated with reference to the contest.

सत्यसहिता वै देवाः। (ऐतरेय ब्राह्मण १ । ६)

विद्वांसो हि देवा: ॥ (शतपथ ३ । ७ । ३ । १०)

By 33 Devas mentioned in the Vedas are not meant 33 gods as misconceived by some eastern and western scholars, but the following objects according to the Shatapath Brahman which con-tains exposition of the Yajurveda mantras-

कतमे ते त्रयस्त्रि शत इति अष्टौ वसव:।
एकादश रुद्रा द्वादशादित्या: त एकत्रिशत्
इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिशाविति॥
कतमे वसव इति। अग्निश्च पृथिवी च वायुश्चान्तरिक्ष
चादित्ययश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते
वसव एतेषु हींद सर्व वसु हितम एते हीदं सर्वे
वासयन्ते तद्यदिदं सर्व वासयन्ते तस्माद् वसव इति।
कतमे रुद्रा इति। दशेमे पुरुषे प्राणा आत्मैकादशस्ते
यदास्मात् मत्यच्छिरीरादुत्त्रमन्ति अथ रोदयन्ति
तद् यद् रोदयन्ति तस्माद् रुद्रा इति
कतम आदित्या इति। द्वादशेमासा: सम्वत्सरस्य
एत आदित्या एते हीदं सर्वमाददानायिन्ति तद्यदिदं
सर्वमाददाना यम्ति तस्मादादित्या इति।
कतम इन्द्र: कतम: प्रजापतिरिति।
स्तनयित्नुरेवेन्द्रो यज्ञ: प्रजापतिरिति।
कतम एको देव इति स ब्रह्म त्यदित्याचक्षते॥ शतपथ १४। १६॥

The meaning of the above is..........

There are 33 devas which manifest the glory of God. 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prajapati, 33 on the whole. The eight Vasus (I) Heated cosmic bodies, (2) Planets (3) Atmospheres (4) Superterrestrial space (5) Suns (6) Rays of ethereal space (7) Satellited (8) Stars.

These are called Vasus (abodes) for the whole group of existences resides in them, for they are abode of all the lives moves or exists.

The eleven Rudras are the ten pranas (nervauric forces of vital airs) enlivening the human frame and the eleventh is atma (the human spirit).

These are called the Rudras (from root rud to weep) because when they desert the body, it becomes dead and the relations of the dead

begin to weep.

The 12 Adityas are the twelve solar months, marking the course of time. They are called Adityas as by their cyclic motion they produce changes in all objects and hence lapse of the term of existence for each object.

Indra is the all pervading electricity or force. Prajapati is Yajna or an active voluntary association of objects on the part of man for the purpose of art or association with other men for purpose of teaching or learning. God is the One deva who is adorable. According to the Vedas, God is the Supreme Lord of all the devas. The Vedas tell us expressly ...

आपो ह यदवृहतीर्विश्वमायन्गर्भ दधाना जनयन्तीरग्निम्।
ततो देवानां समवर्ततामुरेक: कस्मैदेवाय हविषा विधेम ॥

ऋ० १०।१२१।८॥

यश्चिदापो महिना पर्यपश्यददक्षं दथाना जनयन्तीर्यज्ञम्।
यो देवेष्वधिदेव एक आसीतकस्मै देवाय हविषा विधेम ॥

ऋ० १०।१२१।८??

When this vast diffused matter producing an ingenous condition and holding in its womb this universe, manifested itself, then. He was the one life of all shining beings; He it is to whom we shall offer our prayers. Rig.10.121.7

He who with His greatness looked on that diffused matter possessed of heat and energy and producing the cosmos, who is the One Supreme Lord (Adhi Deva) of bright things (Devas). He it is to whom we shall offer our prayers.

In the Rigveda 8.1.1. we find the Vedic injunction :-

मा चिदन्वद्रि शंसत सखायो मा रिषण्यत।
इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुकथा च शंसत॥

ऋ० ८ ।१।१॥

O ye friends : do not glorify any being other than God, so that sorrows and sufferings may not trouble you. Eulogise Indra- God of Supreme Power alone who is the showerer of all blessing and repeatedly pronounce the sacred hymns together in all your congregation.

(Rig. 8.11)

In the Rigveda 1.164.20 the relation between God and Soul and their separate existence is expressed in the following poetical words -

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते।
तयोरन्य: पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति॥

ऋ० १।१६४।२०।हि

Two co-eternal spirits reside in the equally eternal matter like two co-eval and friendly birds perching on the same tree. One of these two (viz. the finite soul) tastes of the fruit of this tree (i.e. feels pleasure and pain which are incidental to the soul's union with matter or its circumscription with a body) while the other (viz. Infinite Soul or God) watches or supervises without being subjected to its joys and sorrows. It is thus clear that the Vedas advocated neither polythism nor henotheism or pantheism. It is monotheism of the purest type that is taught by the Vedas. The Vedic conception of God has been clearly expressed by Maharshi Dayananda Saraswati the greatest sage and Vedic scholar of the age as follows :-

God is Truth and Happiness itself, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Immutable, without beginning, Incomparable, All supporting, the Lord of All, All pervading, Omniscient, Imperishable,Immortal, Fearless, Eternal, Holy and efficient cause of the Universe. To Him alone worship is due. This is quite in keeping with the scientific conception of God as expressed by Sir Issac Newton, the father of Modern science in the following terms :-

"These things being rightly despatched does not appear from phenomena that there is a Supreme being in-corporeal, living, Intelligent, Omnipresent, who in infinite space sees the things themselves intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself."

(Opticks by Sir Newton P. 344)

Impartial Great Scholars on Vedic Conception of God

Many impartial great scholar of all countries and nations have-clearly admitted that the Vedas reach pure monotheism. The following are some extract from their writings :-

Shri F. Dadachanji B.A., L L.B., D. Th. a renowned Parsi Scholar is his well known book entitled 'Philosophy of Zoroastrianism and Comparative study of Religions" has clearly and most un-ambiguously stated :-

"The Vedas teach nothing but monotheism of the purest kind".

A Muslim Scholar's Views :-

Sir Yamin Khan Kt. C.I.E. Ex. Member of the Central Assembly in the Pre-independence days writes in his well known work named "God, Soul and Universe in Science and Islam."

"Originally the conception of God among the Hindus was right when

they believed Him to be Unit and Omnipresent, but when they started dividing Him into different shapes according to different function which they considered. He performed, they strayed far from their original conception. This result was that many who were heroes in their life time, were gradually turned into incarnation of God and idolatry increased."

(Chap. 1, P. 3)

Many Hindus believe that all their sins are washed away by having a did in the holy water of the Ganges. Thus it is seen that the great *philosophical religion which conceived Unity of God* in the beginning brought up corruption and degradation of high ideas, when His attributes as the Creator, the Preserver and the Destroyer were divided and allotted to different deities possessing separate entities in different forms.

Swami Dayananda Saraswati a man of great learning started preaching the *old Religion of the Vedas which conceived Unity of God (Page 8)*

Some Western scholars on the subject :-

1. Mr. Schlegel a famous German philosopher writes thus is the "Wisdom of the Ancient Hindus"

"It cannot be denied that the early Indian possessed a knowledge of the true God. All their writings are replete with sentiments and expressions noble, clear, lovely, grand, as deeply conceived as in any human language in which men have spoken of their God."

2. Mr. Charles Colman (an English Scholar) has written regarding the Vedic conception of God as follows:- "The Almighty. Infinite Eternal, Incomprehansible, Self-existing Being, He who sees everything and is Himself never seen is Brahma, One the known True Being, the Creator, The Preserver and Destroyer of the Universe".

3. Count Bjarnstjerne a Russian Scholar, wrote thus in this illustrious work named 'Theogony of the Hindus' P. 53 after giving a few quotations from the Vedas-

"These sublime ideas can not fail to convince us that *the Vedas recognise only One God who* is Almighty, Infinite, Eternal, self existent, the Light and Lord of the Universe".

4. Mr. Ernest Wood, an English Scholar, in his famous book entitled "An English Man defends mother India" has stated *"In the eyes of the Hindus there is but one God."* This was stated long ago in the Rigveda in the following words :-

एकं सद् विप्रा बहुधा वदन्ति ॥

Which may be translated as "The sages name the One Being variously".

5. Prof. Maxmuller admitted in his last work (thought he did not

admit that before) "That the conception had been formed (in the Vedic period) that there is but one, one Being, neither male, nor female, a being raised high above all the conditions and limitations of personality and of human nature and nevertheless the Being that was really meant by *all such names as Indra, Agni. Matarishvan and by the name.* Prajapati Lord of creatures.

Referring to several hymns of the Vedas, Prof, Maxmuller remarked in his "History of Sanskrit Literature", "I add only one more hymn (Rtg. 10, 121) in which the Idea of One God is expressed with such power and decision, that it will make in hesitate before we deny to the Aryan nation an instinctive monotheism".

Thus it is clear that the Vedas teach the worship of One God and their conception of God is most rational and scientific.

GOD AS FATHER AND MOTHER

it is generally claimed by our Christian friends that the noble idea of the Fatherhood of God was preached for the first time by Jesus Christ and nobody knew about it before his advent. But it is an erroneous notion. This noble idea is clearly found in the Vedas (which are admitted on all hands to be the oldest books in the library of mankind). We have already quoted.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा॥

(ऋग्वेद १०. ८३. ३ यजु)

Which means :

Our father who is the All-creating God and who is the dispenser of Justice, knoweth all the worlds and all things existing. Let me give a few more quotations from the Vedas to support the idea of the Fatherhood of God.

स नो बन्धर्जनिता सविधाता धामानिवेद भुवनानि विश्वा॥
यत्र देवाः अमृतमानशानास्तृतीये धामन्नध्यैरयन्त॥

(यजु ३२.२०)

God is our Friend, our Father and ordainer of the entire universe. He know all the worlds and all objects contained there in. It is in Him that enlightened persons obtaining salvation move freely, as He is above worldly pleasure and pain and is the Sustainer of all.

त्वमग्ने प्रमतिस्तबं पितासि नस्त्वं वयस्कृतं तवजामयो वयम्॥

(ऋ० १. १०१. २)

O Self-refulgent God, Thou art Giver of wisdom to us and Thou art our Father. Thou art our Source of life and we are. Thy children.

According to the Vedas, God is not only our Father, but He is also our Mother.

त्वा वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभायसो जनानाम्।
त्वं त्राता तरणे चेत्यो भूःपिता माता सदमिन्मानुषाणाम्।

(ऋ० ६. १. ५)

O God ! men glorify Thee exceedingly and the riches (i.e. Material and Spiritual) belonging to mankind magnify Thee, Thou art our Protector and Thou art the only Supreme Being to be re-membered for crossing the river of sorrow, O God ! Thou art Father and Mother of all mankind for ever.

In the Rigveda (8.98.11) and Sama Veda (1170) the same idea has been expressed in such un-mistakable and clear terms as :-

त्वं हि नः पिता वसो त्वं माता शतत्रतो बभूविथ।
अधाते सुम्नमीमहे ॥

(ऋ० ८. ६६. ११ साम० ११७०)

I have metrically rendered in into English :

Thou art our Almighty Father,
Thou art our Mother Divine.
To Thee alone we pray for peace.
We are children always thine.

This sublime Vedic idea of the Fatherhood and Motherhood of God is the first and the foremost spiritual motivation for all social work, as we are all brothers spiritually and it is our bounden duty to help our fellow-brothers.

In the preceding chapters, we have placed before our readers the conception of God as given in Bible & the Vedas. We leave it to the sound Judgement of impartial thinkers to decide which of them is rational, philosophical, scientific and therefore acceptable.

IV
THE ESSENTIALS OF CHRISTIANITY

In this chapter, we propose to examine the chief doctrines of Christianity. Many scholars are of opinion that Jesus never preached many of the dogmas accepted by the Christian Church and there can be no doubt that some of them at least, are not expressly supported by the first three synoptical Gospels. We shall take these essentials and dogmas one by one and see how far they stand the test of reason and commonsense.

Divinity of Jesus Christ

First of all we exmine the Divinity of Jesus Christ. Undoubtedly the epithet 'Son of God' has been used in the New Testament for Jesus, but it is a mistake to suppose that he was considered to be the only Son of God by all the Evangelists or the Gospel writers, though John. the author of the fourth Gospel has expressly stated that 'Christ is the only begotten Son of God by whom the world was created'. (John 1-10). "But it is written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

(John 20/31)

We have reason to believe that the authors of the Synoptical Gospels did not regard Jesus to be the only Son of God. We take this opportunity of inviting the attention of our Christian brethren to the following passages that we come across in the Gospels as Jesus Christ's own saying :-

(a) Jesus sys to his sudience in the course of his sermon on the mount. "Blessed are the peace makers, for **they shall be called one children of God".** (Mathhew 5/9)

(b) In Mat. 5/45 he again says :-
Love your enemies and pray for them that persecute you that ye may be **Son of your father** which is in heaven, for he maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust.

(c) In Mathhew 5/48, we find the following saying of Jesus "Be ye therefore perfect **as your father which is in heaven** is perfect."

(d) In Mathhew 6/6 we find Jesus saying, 'Pray **thy father which** is in secret any **thy father which** is in secret shall reward thee openly."

(e) In Luke 6/35, we find the following utterance of Jesus :-

"But love your enemies, and do them good and lend, never despairing and your reward shall be great, and ye **shall be sons of the 'most High'** : for He is kind towards the unthankful and evil".

These and similar other passages that abound in the Gospels clearly show that according to Jesus, all (especially good) people may he called the sons of God. Not only that, according to Mat. 23/9 he (Jesus) said to his disciple : **call no man your father upon earth : for one is you father which is in heaven.**

Such being the case, to believe in the Divinity of Jesus in the sense that he is the only Son of God and that such faith is indispensable for the attainment of salvation, is opposed not only to commonsense, but also to the genuine teachings of Jesus himself. If however, by the divinity of Jesus is meant that be possessed many divine or noble virtues like purity, forgiveness, truth, non-voilence renunciation, mildness, uncovtousness, kindness, peacefulness, absence of crookedness and envy, we have not the least hesitation is admitting that, in spite of his several weaknesses and defects which we will point out in due course, Jesus was a greatman. But then we have to remember that there have been and are many such noble or divine persons-even greater than Jesus in many respects. But no individual, however, great he may be, can be regarded as indispensable for the attainment of salvation. Such a faith in individulas gives rise to sectarianism and replaces even the worship of God.

We shall deal with the miracles ascribed to Jesus Christ later on and shall show that the story of the miraculours immaculate conception and resurrection etc. has no legs to stand upon.

(2) Saviourship of Jesus Christ

We come now to another essential of the present day Christianity which may be called as the Saviourship of Jesus Christ. The following two passages one from John and the other from the "Acts of the Apostles" will clearly indicate what this dogma is.

John, the author of the fourth Gospels in 3/16-18, says, "For God so lovest the world, that He have **His only begotten** Son that whosoever **believeth on him should not perish but have eternal life."**

17-For God sent not the Son into the world to judge the world : but that the world should be saved through him.

18-He that **believeth on him is not condemned** but he that **believeth not hath been condemned already** because he hath not **believed in the name of the only begotten Son of God."**

In the acts of the Apostles 4/42 we are told-"Neither is there salvation in any other : for **there is no other name (but the name of Jesus**

Christ) under heaven, given unto men, **whereby we must be saved."** Referring to this Rev. Frederick W. Robertson says in his sermon on the "Sinlessness of Christ."

"If we would separate the world from sin, and from the penalty of sin, and the inward misery of the heart attendant on sin in this world, and the world to come, it is written in Scripture, "There is none other name under heaven given among men, whereby we must be saved-than the name of Jesus." (Sermons on Christian Doctrine by Rev.F.W. Robertson P.72)

Rev. Stanley Jones gives expression to the same idea when he says :-

"The name of Christ shall be above every name, not through propaganda, or any trick of fate, nor even through heaven's proclamations, but because it is inscribed in the Constitution of our universe and in the make-up of our own souls" (P. 273)

'Try all the ways to peace that you know, they will end in heavy yokes and dead ends : try this way in Christ and you will find the light yoke and the open vista'. (Christ at the Round Table 'The Way', P. 273)

Now let us try to see impartially how far this dogma can stand the test of reason. We certainly believe that Jesus was a noble-hearted man, who left no stone unturned to infuse trun religious spirit in the people of his days and who gave to the world some of the sublimest ethical and moral teachings. But it is far from correct to say that he was the only saviour of the world, that he was above all human weakness and that there is no salvation for him who does not believe in him, however, righteous a man he may be. It is not very strange that the same noble-hearted Jesus who when addressed as 'good master' said according to Mat, 19/17 and Mark 10/18 'Why callest thou me good? **There is none good but one, that is God'** is now regarded by our Christian friends as the only Son of God and the only saviour of the world? Is it not at variance with his own teachings? One of his main teachings as given in the Sermon on the Mount (Mat 7-21) Was ;-Not every one that saith unto me Lord, Lord shall enter into the Kingdom of God, but he that doeth the will of my father which is in heaven.' And again addressing his disciples he clearly told them 'Except your righteousness shall exceed the righteousness of Scribes, and Pharisees, ye shall in no case enter into the Kingdom of heaven.

(Mathhew 5/20).

It is thus clear that he laid stress on the purity of character and right conduct rather than no the faith in himself as the only saviour, Of course, all good people save their followers from committing sins as far

as they can by their precept and example and there have been thousands of them on earth. But to believe that Jesus who could not save even his own disciples (whom according to John 15. 19, he had "chosen out of the world") from committing the grave sin of showing unfaithfulness to their master, all of whose disciples forsook him and fled at the time of distress denying even his mastership as accorded by Justin Martyr, and one of whose disciples committed treason against him in the hope of getting thirty silver coins, such Jesus is the only saviour of mankind and every one who does not see his way to accept his saviourship is already condemmed or doomed to hell even though he may be a person of the most spotless character (like Rishi Dayananda Saraswati and Mahatma Gandhi, is simply to do violence to the common sense that Gracious God has so kindly endowed us with.) What would be the fate of all those thousands of millions of people who preceded Jesus Christ? Will they all be condemned because they were unfortunate to come before him and so could not know anything about him? What about those millions of people who have never heard the name of Jesus Christ? Will they all be condemned and thrown into the everlasting fire of hell? How unreasonable is all this and yet we find thousand of Christian Missionaries proclaiming this irrational dogma in open streets at the top of their voice. It is dogmas of this nature that naturally give rise to sectarianism and create hatred instead of love among mankind. To reserve heaven for the believers in the saviourship of Jesus Christ only it is not to disply narrow mindedness and conervativism of the worst type? The sooner such sectarian dogmas are dispensed with, the better for mankind and the world.

It may also be pointed out here again that this dogma is not expressly supported by the sayings as of Jesus as given in the Synoptical Gospels. John-the author of the fourth Gospel was a dogmatist and this only object in writing his Gospel was to prove that Jesus was the only Son of God as he himself says in 20/31-'But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

It is quite clear that we cannot repose confidence in such a dogmatist. It is very likely that he put many words in the mouth of Jesus in order to support the dogmas accepted by him, though in many repects, they are quite opposed to the very spirit of Christ's teaching and given in the first three Gospels. To every impartial reader of the Gospels, it is evident that while the authors of the Synoptical Gospels have laid stress on the purity of heart, John has given prominence to the dogmas alone, regarding them as essential for the attainment of salvation. The dogma of the Redemption by grace is also allied to this and hence its separate

detailed examination does not seem to be quite necessary. There is only one thing which may be pointed out here. One main idea underlying the dogma of the Redemption by grace is that man is sinful by his very nature and it is only by the grace of God and by having faith in the name of Jesus Christ, that his sinful nature wears off. We have already shown that the faith in the name of Jesus Christ as the only Saviour or the Only Son of God is repugnant to reason and opposed to Christ's own genuine teachings. As for the other part of dogms, we propose to discuss it at some length while examining the belief in the original sin and atonement. As far'as grace is concerned, there cannot be two opinions of all the believers in God that it is indispensable for the attainment of salvation. It is stated in the Kathopanishat :-

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुनाश्रु तेन।
यमेवैष वृणु ते तेन लभ्यस्तस्यैष आत्मा विवृणु ते तनुं स्वाम्॥

कठोप० १.२.२२,

The sum and substance of this verse is The Supreme Being cannot be attained merely by reading or even teaching the scriptures, nor by sharp intellect or much hearing of various books on different subject. When His Grace descends upon a soul. He is revealed.

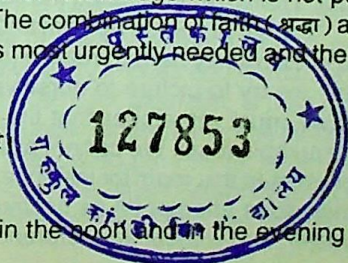
But the question is 'On whom does that Grace descend and how can we deserve it?' The answer given by the followers of the Vedic Dharma is as stated in the Mundakopanishat.

सत्येन लभ्यस्तपसा ह्येष आत्मा, सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम्।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः॥

मुण्डको० ३. १.५.

The Supreme Being is to attained by the practice of truthfulness, endurance and presevernce in the performance of noble deeds irrespective of consequence, right kind of Knowledge and Brahmacharya. (perfect Purity in word mind and deep and self-control). That Universal spirit who is All-light is within this body whom people of spotless character see every where. If such a Redemption of Grace is advocated an preached by our Christian friends-It is allright. There is no room for any objection. But mere faith even in God won't do. It must be accompanied by noble deeds and also by right kind of Knowledge which is not possible without discrimination. (विवेक) The combination of faith (श्रद्धा) and discrimination (नेधा) is the thing that is most urgently needed and therefore the Vedic prayers are :-

श्रद्धा प्रातर्हवामहे श्रद्धां मध्यदिनं परि।
श्रद्धां सूर्यस्य निम्रु चि श्रद्धे श्रद्धापयेह परि।
मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि।
मेधां सूर्यस्य रश्मिभिर्वचसा वेशयामहे॥

We invoke faith in the morning. in the noon and in the evening at

sun set. Let our life be full of faith. We invoke descrimination or sharp intellect in the morning, in the noon and in the evening.

(3) The Holy Trinity

Now we propose to examine the dogma of Trinity which is supposed to be the foundation of the present day Christiandom. This Trinity consist of Holy father, Holy Ghost and Holy son. It will not be out of place here to give an extract from the Nicence Creed about the Holy Trinity. It runs as follows :-

I believe in God, the father Almighty, and in Jesus Christ, His only Son and in the Holy Ghost'.

The exposition of the same is found in the Athanasian Creed which is part is as follows :-

"Our faith is this-That we honour One God in Trinity and Trinity in Unity, neither confounding the persons nor seperating the substance. For one is the Person of the Father, another that of the Son, another that of Holy Ghost. But of the Father, the Son and the Holy Ghost, the Divinity (God-head) is one, the glory equal, the majesty co-eternal. Such as Father is, such is the Son, such is the Holy Ghost. The Father is uncreated, the Son is uncreated, the Holy Ghost is uncreated. **The Father is God, the Son is God, the Holy Ghost is God.............and yet there are not three Gods, but there is One God".**

We need not discuss in detail the absurdity & inconsistency of this strange doctrine. If all the persons of the Trinity are of equal power, glory and majesty, if they are all co-eternal and uncreated, if every one of them is God, does it not follow logically that there are three Gods? And yet we are told that there are not three Gods, but there is one God. By what miraculous formula three can be one-we are at a loss to understand. It surpasses our comprehension. Even the best exponents of Christianity find it most difficult to explain it. They try to evade the issue by calling the doctrine 'most mysterious' and thus practically shutting the door against reason. Here are two specimens of their defence of the doctrine, culled out from two valuable books on the Christian doctrines.

So writes Mr. W.H. Turton D.S.O. in "The Truth of Christianity" about 'Trinity', after quoting the Athanasian Creed as we have done.

"It must of course be admitted that the doctrine is **very mysterious** and is extremely hard to realise (indeed some might say inconceivable when we try to picture to ourselves what the doctrine actually means. But we must remember that the nature of God is anyhow almost inconceivable to us. We cannot picture to our-selves a Being who is Omnipresent-in this room for instance as well as in distante star...now Christianity does attempt (in its doctrine of the Trinity) to state what God is Himself, and without any reference to ourselves, or to nature ; and that

this should be to a great extent inconceivable to our minds seems inevitable. For the nature of God must be beyond human understanding. And for all we know, Trinity in Unity, like Omnipresence, may be one of the unique attributes of God, which cannot be understood by any one else. Therefore, the mysteriousness of the Christian doctrine is no reason for thinking it incredible". (The Truth of Christianity P. 230-231).

No comments on this are needed. It is quite clear that the author himself is not in a position to convince non Christians about the truth of this doctrine. To call it 'Very mysterious' is not to offer any explanation. Any absurd dogms may be called mysterious, when it cannot be logically proved and appears to be so very vague and inconsistent. Such explanations can never satisfy thoughtful persons though they may ensure the credulous. It is true that we cannot comprehend God, but it is not at all correct to say that we cannot picture to ourselves a Being who is Omnipresent.There is no difficulty in doing so, if only we have not been influenced by the authromorphic conception of God as given in the Bible. Needless to say, that this doctrine of Trinity does not give us any clear conception of God even if it attempts to do so, as it confounds two more persons along with God Almighty and thus to all intents and purposes, asks us to belive in three Gods though stating at the same time to our utter astonishment that there is one God. We have given this quotation and explanation so that we may not be accused of misrepresenting the doctrine in any way.

Here is another explanation offered by Rev. F.W. Robertson in his sermon on the 'Trinity'.

'The distinction in this Trinity is not a physical distinction. but a metaphysical one. The illustrations which are often given are illustrations drawn from material sources ; if we take only those, we get into contradiction : for example, when we talk of personality, our idea is of a being bounded by space; and then to say in this sense that three persons are one, and one is three, is simply contradictory and absurd. Remember that the doctrine of the Trinity is a metaphysical doctrine. It is a trinity-a division in the mind of God. It is not three materials; it is three persons.

The Trinitarian maintains against the Unitarian and the Sabellian that the higher you ascend in the scale of being, the more distinct are the consciousnesses, and that the law of unity implies and demands a manifold unity. The doctrine of Sabollianism, for example, is this, that God is but one essence-but one person under different manifestations; and that when He made the world He was called the Father, when He redeemed the world He was called the Son and when He sanctified the world, He was called the Holy Ghost. The sabellian and the Unitarian

maintain that the Unity of God consists simply in a Unity of person, and in opposition to this does the Trinitarian maintain that grandness, either in man or in God, must be a unity of manifoldness. The first power of consciousness in which God is made known to us is as the Father, the Author of our being. In the next place, the second way through which the personality and consciousness of God has been revealed to us is as the Son. Brethren, we see in all those writers who have treated of the Trinity, that much stress is laid upon this eternal generation of the Son, **the ever lasting Sonship.** It is this which we have in the creed- "God, of the substance of the father, **begotten before the worlds"**- and again in the Nicene creed, that expression which is so often wrongly read 'God of God, Light of Light, very God of Very God' means absolutely nothing. Once more, there is a nearer, a closer and a more enduring relation in which God stands to us-that is, the relation of the spirit. These then are the three consciousnesses by which He become known to us."

(Sermons on the Christian Doctrine - by Rev. Robertson (P. 157 - 161.)

This quotation shows how Christian missionaries try to explain the doctrine in a different manner now, but without any success. What has been said about the eternal son it so unreasonable that to mention it means to expose it. we need not, therefore, comment on it at lenght. The main question is : did Jesus regard himself as equal to God is power and knowledge and did he call himself either God or the Only Son of God? The following passages from the Gospels show clearly that he did not regard himself as equal to God or the only Son of God.

(1) In Mathhew 24.34 and Mark 13.32 Jesus says to his disciples :- "Of that day (The day of judgement) and hour knoweth no man, nay, not the angels of heaven, **neither the Son** but the father".

(2) In John 14.28 Jesus expressly remarks- "My father is Greater than I".

(3) In John 5/19 Jesus is reported to have said ; "The Son can do nothing of himself, but what he seeth the father do".

(4) In Mathhew 12.32 distinguishing between himself and the Holy Ghost Jesus says-."Whosoever speaketh a word against the Son of god, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come".

Thus it is clear that Jesus did not regard himself to be either Almighty or Omniscient like God the Father. We have got even the authority of a staunch dogmatist like John giving tone to this view. Jesus also admitted his inferiority to the Holy Ghost. It is true that is some places, we find Jesus giving utterance to the passage like, 'I and my father are one'. (John 10-30). But such passage like the well-known (अहं ब्रह्मास्मि) of

the Upahishadic sages, show the intensity of love and devotion that Jesus had for God and nothing more. As two intimate and bosom friends, sometimes identify themselves with each other saying that they are one or as the devoted and loving couple regard themselves as parts of the same person (so the speak) so did Jesus like so many other great devotees and Yogis sometimes identified himself with God. The passages like 'So that they (my disciples) may be one, even as we (God and I) are one" (John) I am in the father and the father in me (John 14. 10) give countenance to the above explanation. Jesus himself explains the sentence by saying 'I said I am the Son of God' (10.36) and 'Ye may know and believe that the father is in me and I in Him". (10-38). We are therefore driven to the conclusion that the inclusion of Jesus Christ as the Holy Son and co-eternal with and equal to God, the father, in his God head, the glory and the majesty, is not only opposed to commonsense, but also to the genuine teaching of Jesus himself. The same is the case with the Holy Ghost. God may be called the universal or all-pervading spirit. But the functions ascribed in the Bible to the Holy Ghost are strange and unworthy of that universal Spirit. We are told that virgin Mary conceived through the Holy Ghost and that when Jesus was baptised by John the Baptist, 'the heavens were opened unto him and he saw the Spirit of God descending as a dove, and coming upon him, and lo, a voice out of the heavens, saying "This is my beloved Son, in whom I am well pleased".

(Mat. 3/16, 17.)

As for the immaculate conception through the Holy Ghost, we shall examine the doctrine, in the next chapter. The descending of the Holy Ghost as dove clearly indicated that it cannot be the Universal or All-pervading Spirit.

As we have already pointed out, Jesus protested against being addressed even as 'good master' saying 'Why callest thou me good. **There is none good but one, that is God'.** (Mark 10/18). It is in keeping with his spirit that he should be called 'God of God, Light of Light and very God of very God etc. as the Nicene creed puts it and as the Trinitarians represent him to be? There is no doubt that Jesus was an extra-ordinarily good man, a pure hearted noble person, but to say that he was perfect like God or equal to Him in Godhead, glory and majesty (as the Athanasian Creed puts it) and so above all human weaknesses is quite erroneous. In the Bible itself we find many references to his human weaknesses. According to Matt. 21/19 we find Jesus cursing a fig tree simply because he was disappointed by not finding fruits there when he was hungry. In Mark 11.13 we are expressly told "when Jesus came to the fig tree, he found nothing but leaves; for it was not the

season of figs. And he answered and said unto it, no man eat fruit from tree henceforward for ever". What was the fault of the poor fig tree is not having truits at a time out of season? Does it not show the anger and also ignorance on the part of a person to curse a tree for nothing? Here is Mr. Tuston's explanation in the 'Truth of Christianity'.

"The tree itself could have felt no injury and as we know its destruction injured no one else". (Christian Miracles, P. 361). It is true that the fig tree could not have felf an injury, but Jesus Christ' anger (which is a human weakness and sin) is clearly brough to light by such incidents recorded in the Gospels.

Jesus fleeing is often found to other towns and wilderness to save his life. "See Matt. 12/14, John 7/1 and John 11/54, where passages like, "After these things Jesus walked in Galilee: for he would not walk in Jewry because the jews sought to kill him". "Jesus therefore walked no more openly among the jews, but went thence unto a country near wilderness occur."

At the time of death especially he seems to be too much terror-stricken. The Bible expressly states-37. 'He (Jesus) began to be sorrowful and sore troubled". 38- 'Then sayeth he unto them my soul is exceeding sorrowful, even unto death'. 39-.'He fell on his face and prayed saying. "O my father, if it be possible, let this cut pass away from me". 41-'The Spirit indeed is willing, but the flesh is weak.' (Matt. Ch-26) At last "Jesus cried with a loud voice saying 'My God. My God, why has't thou forsaken me?"

Every impartial reader of the Bible must admit that the passages of the above kind show without the least shadow a of doubt that Jesus, though a noble minded man, was not yet above human weaknesses and therefore to regard him as God or the Only Son of God by whom the world was created does not stand to reason.

As this is a vital point deciding our attitude towards Jesus. it is but fair that we should present before our readers the other side of the model. Let us see what our Christian friends have to say with regard to such passages that have been quoted above, Here are a few specimens selected from the writings of some staunch Christians :-

(a) Rev. Abraham Mitrie Ribbany, the author of 'The Syrian Christ', refering to My father, My father. Why has't thou forsaken me'? etc. writes.

"Some unfriendly critics of Christ have stated very complacently and confidently that he simply broke down when the critical hour came." In this assertion, I find a very pronounced misapprehension of the facts. The simple fact is that while in Gathermane as indeed every where else through out his ministry, Jesus was not in the position of one trying to

"play the hero". His companions were his intimate earthly friends and to them he spoke as an oriental would to those dear to him- ***just as he felt, with not a shadow of show or sham.*** His words were not those of weakness and despair, but of confidence and affection' (Syrian Christ". P.53).

Now we see eye to eye with the author of the 'Syrian Christ, in holding that Jesus spoke to his companions just as he felt with out a shadow of show or sham. That is why we attach so much importance to these words, coming from the bottom of his heart and showing his real mental state at that time. They were undoubtedly the words of confidence and affection to his intimate friends as no one would open his heart before every new-comer-but that they showed weakness and despair is evident to every impartial reader is in spite of Rev. Abraham's assertion to the contrary.

(b) Rev. Richard Roberts D.D. in his book 'The Christian God' commenting on the words of Jesus remarks : "Presently Jesus speaks again-a word charged with the sorrows of all time. "My God, My God, why has't thou forsaken me."

It is difficult to reconcile this word with a rigld traditional view of the person of Jesus ; but the word has to be accepted as it is and in what it implies. *It is an admission of final failure*, the extinction of the last lingering hope. "Had he not believed and taught that God would vindicate love and faithfulness? And now where was God? He (Jesus) was distressed not because God was letting him die, but because God was letting him faill." (P.83)

It is however, to be observed that the cry was 'My God, My God it was a cry of faith no less ***than of despair***. We are forced with the astonishing paradox that though the supposed God has forsaken him, he still trusted God." (P. 93)

"To love when hate is trampling you under foot in it's mud, to go on trusting God, when you dearest hope lies dead, as Jesus did this is the final splendour of personality". (The Christian God" P.95)

The contrast between this and the first quotation is noteworthy. Rev. Roberts unlike Rev. Abraham admits that *it was an admission of final failure* ; and a cry of faith no less than that of *despair.* The fact that Jesus was distressed because God was letting him fall' (as admitted by the learned lecturer) and that he *supposed* God had *forsaken him,* shows clearly that for the time being at least, Jesus lost faith in the Almighty; otherwise he would not have cried with a loud voice saying 'My God' why hast thou forsaken me? The expression 'My God, my God' does certainly indicate that Jesus was devoted to God or he loved Him, but the next expression to which also we cannot shut our eyes, shows to

every impartial reader that Jesus thought God had forsaken him which implies lack of implicit faith in him under all circumstances. This supposition itself that God had forsaken him (admitted by the learned author of the 'Christian God') show some weakness on his part. It does not show implicit and complete faith in God which must be the characteristic of every true devotee-not to speak of the only Son of God as Jesus of believed to be as the learned author asserts to our astionishment, almost contradicting his previous statement.

(c) Mr. Giovanni Papini in his most popular book 'The story of Christ' lays before his readers bare faith based upon the Bible when he says, quoting 'My soul in exceedingly sorrowful even unto death'.

So great was his (Jesus Christs') distress however, that he could not remain alone, but called the three he loved best to bear his company. Kneeling on the ground, he fell upon his face and prayed thus,

"Abba father, all things are possible upto thee, O My father if it be possible let this cup pass from me."

"He is alone now, alone in the darkness, and may show his weakness without shame. *After all he is human as* well as divine-a man of flesh and blood, who breathes and moves and knows that the machine which is his body will be stopped. (Story of Christ, P. 324)

(d) Rev. R.W. Dala in his famous book 'The Atonement' writes as follows regarding the 'agony' at Gathername : The agony of garden in indeed in-explicable until we see Him (Christ) on the cross. It was as awful death-a death of great suffering. All this he (Jesus) could have endured. But there came another and still more appaling sorrow. His felloship with the father had been intimate and un-broken. He could always say 'I am not alone for the father is with me.' But he *can say it no longer.* The *light of God's presence is lost.* He is left in awful isolation and He cried 'My God, my God why hast Thou forsaken me'. The agony of being deserted by God is more than He (Christ) could bear, *His heart is broken.* He *dies as much from the loss of the sense of God's presence* as from the exhaustion of crucifixion." (The Atonement, P.121).

It is un-necessary to comment upon this statement as this clearly shows that Jesus lost the sense of God's presence and felt that God had deserted him. It is for the readers to judge whether this can be the ideal state on the part of one who is considered to be the only Son of God and saviour of the world.

But in spite of these explanations, it is evident that Jesus showed such weakness as is not found in great persons. There are several instances of greate men like Bhishma, Socrates, Rishi Dayananda Saraswati and others who were not in the least sorrowful or sore troubled when death approached them. We cannot regard Jesus even as an ideal

man in all respects-what to say of his being God Himself or His only Son as asserted by the Trinitarians.

Before we take up the next dogma of the Original sin and the Atonement which is believed to be the root of the Christian tree, it is to be noted that according to many distinguished scholars this dogma of the Trinity was not accepted by the early Christian Church. For instance, Dr. Alvan Lamson says in his book 'The Church of the first three Centuries' :

"We are prepared to assert that the modern doctrine of the Trinity is not found in any document or relic belonging to the first three centuries. Letters, art, usage, theology, worship, hymn and festive observance, so far as any remains or any record of them are preserved, coming down from early times, are, as regards this doctrin, *an absolute blank*".

This conclusion, which of course, involves the fact that Jesus could not have been regarded as God equally with his father, is reached by Dr. Lamson on a close examination of the opinions of the early Christian 'father' Origen, who has been called 'the first Christian dogmatician' declared that the Son and the Spirit 'are-excelled by the father as much or more than they excel other beings."

If then Dr. Lemson's assertion is right, (as we believe it to be) it will be noticed that the dogma of the Trinity is not a Christian dogma in its true sense, though it is accepted by a majority of the present day Christians.

The Original Sin and the Atonement

Now we pass on to the dogma of the original sin and the Atonement. The story of the original sin is given in the Genesis. Ch.2-3 where it is stated :-

"15. And the Lord took the man, and put him into the garden of Eden.

16. And the Lord, God commanded the man, saying, of every tree of the garden, thou may freely eat ;

17. But of the tree of the knowledge of good and evil, thou shall not eat of it, for the day that thou eatest there of, thou shalt surely die.

25. They were both naked, the man (Adam) and his wife and were not ashamed . (Ch. 3.6) When the woman saw that the tree was good for food, and that it was a delight to the eye, and that the tree was to be desired to make one wise, she took the fruit thereof, and did eat and she gave also unto her husband with her and he did eat.

7. And the eyes of both of them were opened, and they knew that they were naked: and they sewed fig leaves together and made themselves aprons.

16- Unto the woman He (God the Lord) said 'I will greatly multiply thy sorrow and the conception ; in sorrow thou shalt bring forth children and thy desire shall be to thy husband and he shall rule over thee.

17. And unto Adam he said, because thou has't eaten of the tree, of which I commanded thee, saying, thou shall not eat of it : Cursed is the ground for thy sake ; into it shalt thou eat of it all the days of thy life."

This then is the story of the Original Sin, put briefly in the words of the Genesis itself. It there any sense in it? In the first place, to eat of the tree of knowledge which was desired to make them wise was not a sin on the part of Adam and Eve, though it was agrinst the commandment of the jealous God of the Old Testament who wanted to keep them in the dark for ever. Taking for granted that according to the Christian belief, about 6000 year ago Adam and Eve committed a sin by disobeying the Lord, is it reason-able that the whole human race should suffer on that account and should be subjected to sin, death and suffering? It is not clearly repugnant to the sense of justice?

As for the Atonement, it is as follows in the words of Mr. Turton D.S.O., the author of the "Truht of Christianity" : 'The Doctrine of the Atonement is that Christ's death was in some sense a sacrifice for sin, and thus re-conciled (or made at one). God the father and sinful man. And it is briefly stated in the creeds, by the words. "Jesus Christ was crucified also for us, and He suffered for our Salvation" (Truth of Christianity, P. 244)

About the immorality and injustice of this dogma, it is better to quote the comments of Dr. James Martineau in his book "Studies from Charistinity".

'This announcement to Adam of an eternal punishment impending over his first sin is simply a fiction, for the warning to him is stated thus :-

> "In the day that thou eatest thereof thou shalt surely die." from which our progenitor must have been ingenious as a theologian to extract the idea of an endless life in hell. But to say no more of this, what notion of veracity have we here? When a sentence is proclaimed against crime, is it indifferent to the judicial truth upon whom it falls ? Personally addressed to the guilty, may it descend without a lie upon the guiltless ? Provided there is suffering, is it no matter where? Is this the sense in which God is no respect or of persons? Oh, what a deplorable reflection of humanar tifice is this, that heaven is too veracious to abandon its proclamation of menace against transgressor, yet is content

to vent it on goodness the most perfect ? No darker deed can be imagined than is thus as cribed to the soure of all perfection under the insulted names of truth and holiness". (Studies from Christianity, P.77)

The injustice and absurdity of this dogma seem to us to be so very self-evident that we would have liked to content ourselves with the above quotation. But it seems to be fair to present the views of the Christian Scholars of the Orthodox. School also trying to represent their creed in the best manner possible. Now here is the answer given by Mr. Tuition, the author of "Truth of Christianity" to the charge of injustice that is levelled against this dogma of Atonement by all good thinkers. Says he- It's alleged injustice-

This is of course the objection most commonly urged against the doctrine. The idea of Atonement, or of one man being made to suffer as a substitute for another and thus appeasing the Deity was well-nigh Universal in early times and is so still among savage nations. Such a sacrifice, however, is a great injustice to the victim, who though innocent is made to suffer for the sins of others.

But this is to ignore the most important part of Christian doctrine, which is the willingness of the victima According to Christianity, Christ was a willing sacrifice, who freely laid down his life. And thus, it is plain, does away with the injustice altogether. There is no injustice in accepting a volunteer for any painful office provided, he knows what he is doing. If on the other hand, we deny the voluntary and sacrificial character of Christs' *death* and regard him merely as a good man, then there cer*tainly* was injustice-*a very great injustice too,* that such a noble life should have ended in such a shameful death. (Truht of Christianity, P. 245).

Now what we have to say is briefly this. When we level the charge of injustice against this dogma of the atonement, we do not imply that it was unjust to Jesus alone who is claimed to be absolutely sinless and innocent, but that it is against the principle and sense of justice that punishment should be given to any one else but to the real guilty of offenders? It is most unreasonable to think that some one can take the sins of the world upon himself however noble-hearted and pure may be. One can show the path, set an example for others to follow, but unless they make it a point to follow the noble example, they can never be saved even by God Himself. It is most unworthy conception of God to believe that he accepted the sacrifice of His "sinless Son"-Jesus Christ as a substitute for the sins of mankind.

Secondly, our contention is that Jesus Christ was not quite a willing sacrifice who gladly and voluntarily laid down his life : We have

already pointed out on the authority of the Bible itself that Jesus did not welcome death and the sufferings inflicted upon him. He did not put up with them gladly. But prayed again and again "If it be possible let this cup pass from me". Luke tells us 'Being on an agony he prayed more earnestly : and his sweat became as it were great drops of blood falling down upon the ground." (Luke 22/44). Matthew tells us. He *began to be sorrowful and sore troubled"* and at last cried with a loud voice saying "My God, *My God, why hast thou forsaken me?"* Does not it indicate clearly that Jesus was not quite willing to be crucified and that he was overpowered by agony and sorrow to such an extent as practically to have lost faith in God as his last words show. It was therefore a great injustice to Jesus that he should have been taken a ranson for the sins of others, while as the offeneders were left scot-free. It is a matter for satisfaction that even many staunch Christian Missionaries have begun to realise the absurdity and injustice of the dogma of the original sin and the Atonement. Rev. Roberts D.D. the author of the "Christian God", though one of the best exponents and upholders of Christianity, has expressed himself as follows on this point :-

> Concerning the Origin of human sin, we cannot *perhaps* say much that is profitable. The story of the fall is an *imaginative rather than a historical explanation of the presence* of sin in the world". (P.183)
> "It is clear that we must look elsewhere for the origin of sin". (P.184)
> In whatsoever way a man or a society offends, nature exacts the utterest faithing.
> "The moving finger writes and having writ moves on ; not all your piety or wit can *lure* it back to cancel half a line nor all your tears washout a word of it"
>
> (Christian God, P-210...P. 24)
>
> "It is *surely time that these transitional theories of the Atone ment should be put on the Scrap heap".* (P. 221)
>
> Having so strongly resented the idea of the Atonements as commonly interpreted, he puts a new interpretation upon it which. is acceptable and rational. Says he :-
>
> "A gracious personal relationship between God and man, a relation free and un-constrained, friendly and harmonious, expressing it itself in intimacy of communion and partnership. This it the Atonement". The Christian God, P-232).

It is sign of the times that our Christian friends have begun to put such interpretations upon their dogmas, to make them less objectionable in the eyes of the thoughtful public. We welcome this change and hope that they will take courage in both hands and as lovers of the Truth will not hesitate to put aside all irrational and unjust dogmas.

Rev. Stanley Jones has tried to put the dogma of the Atonement in his characteristically clever way endeavouring to justify it by giving several illustrations. Thus writes he in "The Christ at the Round Table". "A student deeply preplexed said to a friend of mine. 'I do not understand the meaning of the Atonement". My friend illustrated as follows :-

> "Suppose there were a plague stricken district and here was a doctor with medical skill, : love should be at the heart of his skill would he not carry that skill down into the heart of the plague stricken district to cure it? Here is an appallingly ignorant people and here is a wise man ; if love should be at the heart of his wisdom, would he not carry that wisdom down into the heart of that ignorance and bear its limitations to cure it? Here are we with the, appalling plague of sin upon us and here is God whose very nature is love. What will He do about it? To get into it to cure it will mean bearing it and bearing it will mean Atonement'. Oh, replied the student, 'if you put it that way, I do not see how God could keep out of it. And more ever. I do not see how I can keep out of it".
>
> (P. 269)

It is just possible that a young student was carried away by the sentiment expressed by Ray. Jones friend, but we cannot see our way to accept the proposition. Undoubtedly God is Love. He loves us more than a mother loves her only child. As a loving father and mother God has made the sun, the moon, the stars, the earth, water and other things for our welfare. He has endowed us with intellect and conscience that save us from sins if kept pure. He has given us a Divine Revelation in the beginning of Creation in the form of the Veda (as we shall show in the concluding chapter). for our guidance. By His grace saints and sages or other ideal personage like Shri Rama, Shri Krishna, Budha, Rishi Dayanand and Mahatma Gandhi come in the world to set an example before humanity. If in spite of all this. we commit sins, we cannot blame Him. The fault lies with us. We can't lay it at His door. As a loving father, He has given us all the means for the attainment of sinlessness. Sin is not ingrained in our nature. It is wrong to suppose that a man is sinful by his very nature. On the other hand, he is Pure Who does not know that as a rule, children are quite innocent and pure. It is only by keeping them amidst vicious environements that grown up men spoil them, otherwise if the best possible environements are created for them, if they are placed under the tuition of men of strong moral character, there is no reason why they should not remain innocent throughout their lives. All of us are children of the most High, who is free from all sins ; therefore, we also certainly possess the power of keeping ourselves away from all sins, though out of ignorance, we do not try to develop that soul force.

By having absolute faith in God and placing confidence in ourselves, through the practice of prayer and introspection, we can develop that power and can most certainly get rid of sins. The idea underlying the dogma of the Original Sin and the Atonement that sin is ingrained in the very nature of man weakens our mind and makes it very difficult, almost impossible for us to get rid of sin. There is no sense in God's sending His Son for taking away the sins of mankind upon himself. We ourselves have to exert None else however great he may be, can take away our sins if we did not try to tread upon the path of righteousness. It is noteworthy that some of the early Christian fathers did not believe in the sinful nature of man. We are told by Mr. Arthur B. Moss the author of a valuable and thought-provoking book named "Christianity and Evolution" that 'Clement of Alexandria interprets the Genesis Story of the fall as an allegony supposing that by the surpent is to be understood pleasure. He did not believe that man *comes into the world absolutely depraved.* No one, he thinks, commits iniquity for its own sake ; and the imputation of original sin to children, he rejects in the most decided terms."

Palagius a British Monk, who lived in the fifth century, affirmed that Adam's fall affected only himsely, not the whole human race. He also opposed the doctrine of Baptismal Begeneration and, maintained the good secular doctrine that good works alone were acceptable in the sight of God."

(Christianity and Evolution, P.P. 30-31)

Leaving the consideration of the Virgin Birth and Resurrection for the next chapter dealing with the miracles let, us close this chapter now. To sum up-we have examined the following fundamental principles or dogmas of the present day Christianity.

(1) Divinity of Jesus Christ.
(2) Saviourship of Jesus Christ.
(3) The Holy Trinity consisting of Holy Father, Holy Ghost and Holy Son.
(4) The Original Sin.
(5) The Atonement.

We have pointed out after examining them as impartially as we could, always quoting the best interpretation put upon them by the distinguished Christian Scholars, that they are mostly opposed to the genuine teachings of Jesus himself and that they do not stand the test of reason.

(v) MIRACLES IN CHRISTIANITY

One who compares two narratives of the same event, described in the different versions of the Bible, cannot but be wonderstruck to find such an irreconcilable difference between them. In the 3rd Gospel there is no mention of Joseph's thinking of putting away his wife,of Herod's being thirsty of the blood of Jesus, of Magis' worshipping him,of flight of Christ's parents to Egypt,of slaying all the little Children of two years and under an order by Herod and of the return of Christ's parents to Galilee. On the other hand, we find that all the ceremonies of Jesus are openly performed. There is no sign to show that any one is anxious to put Christ to death at that age. These differences cannot be ignored. They lead us to the inevitable conclusion that the stroy of the miraculous conception is a subsequent supposition. In both the Gospels, we find the genealogy of Jesus which points to his natural birth only. If Jesus was not the real son of Joseph but was only supposed to be so, the genealogy of Joseph cannot be the genealogy of Jesus. What is then the use of giving it in the Gospel? In Luke 2141 we read **"His (Christ's) parents went** to Jerusalem. In Luke 2133 we are told:- His (Christ's) **father and his mother were marvelling** at the things which were spoken concerning him. In Luke 2148 we find Mary saying to Jesus **"Behold, they father and I sought thee sorrowing".** All such passages point to the natural birth of Jesus. Let us see what the Christian savants have to say regarding the discrepancies in the accounts of the Virgin Birth and the evidence in its favour.

Dr. Headlam D.D. from whose book "The Miracles of the New Testament" we will have to give several quotations in this chapter says as follows :-

"The Miracle of the Virgin birth differs from that of the Resurrection in two important points. *The testimoney for it is not so good and it never had the same evidential valve for Christianity.* (P. 269)

It is not necessary to discuss the credibility generally either of S. Matthew's or St. Luke's accounts for whether they are true or not in some of their details does not affect the point. The belief in the Virgin Birth is independent of the details of the two stories.

About the taxing of quirinius it may be that St. Luke was mistaken.

"These two facts then the Virgin Birth and the Birth at Bethlehem- are parts of the Christian tradition, independent of the Particular form that the story assumes whether in Matthew or in Luke. There is no reasons to doubt their truth, even if there may be difficulties about any

special nativity story".

(P. 277)

"If the evidence could not be so cogent as in some cases, so far as it goes, it is good".

"I would suggest first of all that the extra-ordinary hold that the birth stories of Jesus have had on the Christian mind in some evidence for them. *Christianity was to be a religion for all peoples.*

(P. 295)

"What this belief (in Virginia Mother) has done for mankind has been to emphasised the fact that motherhood is the end and aim and ideal of Christian Marriage".

"He (Jesus) took human nature to himself, but human nautre without any touch of sin: and Christian theology has felt, the fact. He was born not as we are, suits such a belief." (Miracles of the New Testament by Dr. Headlam D.D., P. 298).

These lengthy quotations make it plain that even the staunchest advocates of the Miraculous birth of Jesus Christ find themselves compelled to admit the following facts :-

1. The testimony for it (Virgin Birth) is not so good.
2. It never had much evidential value for Christianity.
3. There are differences and discrepancies in the accounts of the Virgin Birth Stories as given by Matthew and Luke.
   It was as a matter of fact the duty of the learned Lecturer Dr. Headlam D.D. to discuss the Credibility of the accounts of the Virgin Birth story given so differently by the two Evangalists and to reconcile their discrepancies if it was possible for him to do so. These discrepancies in details material as they are, do certainly affect the point. Therefore for such a distinguished savant as Dr. Headlam to say that "It is unnecessary to discuss the credibility of the different accounts given by Matthew and Luke" and that "It does not affect the point whether those accounts are true in some details or not" is really to evade the main points raised by those who cannot see their way to accept such materially different irreconcilable and irrational stories.
4. The evidence in some cases connected with the Virgin Birth is not cogent.
   As to the minor points raised by Dr.Headlam his attempt to support the Virgin Birth of Jesus, it is sufficient to say :-

(a) Simply because many people have been believing a thing. without taking pains to see whether that could be proved or not, is no evidence in its favour, On that assumption, many superstitions will have to be upheld.

(b) It is a weakness of Christianity if it is only a religion not based upon and practically opposed to philosophy as its dogmas, miracles and history show.

(c) If the belief in the Virgin-mother has emphasised the fact that motherhood is the aim of marriage it is well and good so far, but that purpose could be better served if it was a natural birth. This Virgin mother idea sets a bad example before others which is not at all to be followed.

(d) The under-lying idea behind the immaculate conception of Virgin is that the natural process of birth is sinful by itself, which is not only an anti-Vedic but absurd idea. The words like "Jesus" took human nature without any touch of sin" imply the idea given above.

As to the commonsense point of view, it is needless to say that the Virgin birth story in entirely un-acceptable. Besides its being utterly opposed to the uniform and Universal Laws of nature, there is no evidence in its favour except the two almost totally different versions given in the two Gospels. None of them could be an eye-witness. It may be proved that the Evangalists who have recorded the virgin birth stories on hearsay were not even the contemporaries of Jesus. According to Matt., even Joseph replied upon such a slender testimony as a dream. The supernatural appearance of Gabriel before Mary has no other witness for its verification than Mary herself. It is nothing short of a miracle that Christianity, should be based upon such a slender testimony for one of its principal beliefs. It is also to be noted in this connection that Christianity cannot even claim originality for the Virgin Birth idea however unnatural and absurd it may be. In the Mahabharata we are told about Karna a distinguished hero of the age that he was born of Kunti when she was a Virgin. About the great reformer Gautam Buddha we are told in the Lalit Vistar and his other lives that he was born without intercourse. In Egypt, people used to worship Isis nursing the child Horus. Isis was styled as "Queen of Heaven" "Mother of God" and "Immaculate Virgin" etc. Several other instances of this kind may be cited. Our Christian Missionary friends brush away all these instances calling them mythical. What right have they to believe and preach such an irrational, unnatural and absurd dogma passes our comprehension. No court of justice will ever admit such evidence about the birth of a man, declaring it as un-proven. But here is a doctrine which is belived in and preached by thousand of Millions of our Christian breathern. Is it not very strange indeed?

We pass on to the subject of Resurrection and other miracles after quoting another very interesting explanation of the Virgin Birth of Jesus Christ offered by Rev. Stanley Jones in the "Christ of the India Road".

Here is his interesting explanation.

"An Aryasamajist asked me if I could produce in human history another example of the Virgin-birth, I replied that I could not for I could not produce another Jesus Christ. He was the unique and therfore did the unique". (P. 194)

."The two narratives (of Christs' Virgin Birth given by Matt. and Luke) do not harmonise with each other. The negative the genealogies on which depended so large a portion of the proof of Jesus being the Messiah, the marvellous statement they contain is not referred to in any subsequent portion of the two Gospels and is positively negatived by Several passages-it is never mentioned in the Acts or in the Epistles and was evidently unknown to all the Apostles."

Christ's Raising the dead.

Let us take into consideration now the miracles regarding raising the dead as they are perhaps most wonderful of all the miracles ascribed to Jesus Christ. Such miracles are three in number.

In Matt.and Mark there is mentioned of Christ's raising a girl, who was supposed to be dead, as it is expressly stated in Matt. 9/24. He (Jesus) said "Give place, for the *damsel is not dead but sleepeth. In Mark 5/38-39 we are told :-*

"Some and those not un-believers, nor yet timid half-believers, Olshavsen for instance, have yet considered his words repeatedly as narrating this miracles. "This maid is not dead, but sleepeth' to be so explicit and distinct a declaration that death had not absolutely taken place, that in obedience, as they believe, to the Lord's own words, they refuse to number this among the actual raising from the dead. They will count it only a raising from a derth like swoon. As regards the Lord's declaration that the maiden was not dead but, slept, He uses exactly the same language concerning Lazarus. Our friend lazarus Sleepeth (John 11-11) and when to this obvious objection Olshansen replies that Christ explains there distinctly that he meant the sleep of death, adding presently "Lazarus is dead" it is enough to answer that he only does so after his disciples have plainly misunderstood his words...Beside this to speak of death as a sleep is an image common to all languages and nations. There by the reality of death is not denied, but only the fact implicity assumed, that death will be followed by a resurrectio, as sleep is by awakening etc" (P. 152-153).

As this miracle is mentioned only by Luke,who, it is admitted on all hands was not an eye witness of the things recorded by him, but wrote on the basis of hearsay, we are not at all in possession of sufficiently - strong not to say of un-questionable evidence to believe in it. Had it been a fact, there is no reason why other Evangelists did not mention

this most wonderful miracle, when three of them have recorded the raising of Jesus's daughter, which we have shown was, not the case of raising the dead.

The same remarks hold good with regard to the miracle of Christ's raising the dead body of Lazarus, four days after it had already been jain in the grave. This miracle is also mentioned only in John Ch. II and nowhere else. Hence besides its being highly improbable and opposed to the Laws of Nature, we are not at all in possession of adequate evidence to believe in it. Why should not have other Evangalists recorded it, had it been a fact? Such omission is very significant with regard to a miracle of the most wonderful type like raising the dead four days after his body was lain in the grave. It is astonishing that we are asked to believe in such un-natural and absurd things that two on the basis of such slender evidence.]

By this we may infer that jesus had studied the medical science and was well-versed in it. He must have also practiced mesmeric passes by which so many disease can be easily cured. Curing the disease by mere words or touching clothes etc. seem to be exaggerated accounts of his dexterity in healing. To give eyes to the blind, and speech to the dumb, though mentioned in some places is not credible. That may also be the exaggerated account of his curing the defect of eye-sight or hearing as is very often the case. If Christ really possessed those powers, he could have easily convinced non-believers about his divine mission by manifesting them, but the statement that we come across in Mark 6/5 proves conclusively and without doubt that Jesus did not really possess those powers. The passage runs as fellows :-

"Jesus could there (in his native country) do no mighty works, save that he laid his hands upon a few sick folk and healed them." According to Luke 10/32 Christ himself asked Pharisees to tell Herod "I cast out devils and I do cure today and tomorrow." Now if Christ possessed the powers of giving eyes to the stone blind giving ears to the deaf and raising the dead, he must have mentioned all that in this connexion. But the mere metion of casting out the devils and curing diseases shows, that he did not really posses those miraculous powers that are generally attributed to him by our Christian brethen.

Resurrection

Putting off the consideration of some other miracles and leaving aside some of the insignificant ones, we pass on to one of the most important of them which is regarded by the majority of our Christian friends as the foundation of their faith-we mean the Resurrection of Jesus Christ. Though the miracle is mentioned in all the Gospels, there are innumerable and irrreconcilable discrepancies, as well as contradictions

in their accounts which may briefly be stated as follows :-

(1) The Gospels differ as to the number of the women. John mentions only one Mary Magdalen, Matthew two Mary Magdalen and the other Mary. Mark three-the two Marys, and Salome : Luke several, the two Marya, Johanna and certain others with them.

(2) They differ as to the number of persons in white raiment who appeared to the women. Mark speaks of one "Young man." Matthew of one "Angel" Luke of two men ; John of two "Angels."

(3) They differ as to the words spoken by the apparitions. According to Matt and Mark they asserted the Resurrection of Jesus and his departure into Galilee and sent a message to his disciples enjoining upon them to follow him thither. According in Luke, they simply stated that he was risen. According to John they only asked Mary, "Women,why weepest thou?"

(4) According to Matthew, Luke John,the women carried the infromation as to what they had seen at once of the disciples. According to Mark "they said nothing to any man".

(5) They differ as to the parties to whom Jesus appeared. According to Mark, it was one, according to Matthew it was first to two women, then to the eleven. According to John, it was first to one women, then twice to the assembled apostles. According to Luke, It was first to no woman but to Cleopas and his companion, then to Peter and then to the assembled eleven.

(6) They differ as to the locality. According to Mark it was no where. According to Matt it was first at Jerusalem and then at Galilee, where the disciples went in obedience to the angelic command. According to the Luke, it was in Jerusalem and its neighbourhood and there alone. According to the genuine part of John also the appearances were confined to Jerusalem.

These discrepancies, clear and irreconcilable as they are, show that we can not rely upon the account of Christ's. Resurrection as given in the Gospels. All the accounts agree that the women on their visit to the sepulchre found the body gone and saw some one in white robes who spoke to them. They agree only in this and in nothing else. These three facts namely.

(1) That the body was gone,

(2) that a figure dressed in white told the women that their lord was risen,

(3) and that the same women saw some one whom they believed to be Jesus-were quite sufficient to make a belief in the resurrection of Jesus spread with force and rapidity in the excited state of mind of all the disciples. How can we account for this occurence without resorting

to the miraculous element in it as the Christians claim? Before giving the most reasonable and natural explanation of the happening, it may be noted in this connection that even Christ's own disciples did not believe in the words of woman when they told them about he Resurrection of their Lord. For instance, we are told in Luke 24/11 "These (woman's) words seemed to them (disciples) as idle tales and they believed them not".

In Luke 24/15 we again read :-

"But their eyes were holden that they should not know him."

In 24/25 we find Christ taking his disciples to task saying "O fools and slow of heart to believe in all that the prophets have spoken."

In 24/41 we are again told "**They yet believed not**."

In all the Gospels, we are told again and again that his disciples did not recognise Christ after his resurrection. Can one believe that even those who were so closely associated with him for a number of years and who were his intimate companions could not recognise him? Mary Magdalone took Christ for a gardener and the same was the case with others. It is also note worthy that in the Epistles of Peter, James, John and Jude, there is no mention of the resurrection of Jesus, though they are said to be the eye witnesses to this wonderful event.It is clear there fore that the story of resurrection is only ill-founded and there is no strong evidence to regard it as true. It is really strange that Christ could rise three days after his death from his tomb, but could not escape death. If Christ's resurrection was necessary for the fulfilment of his devine mission, why at all did he suffer himself to be crucified? Had it not been the un-questionable proof of his divinity and miraculous power to save himself from being crucified and to comply with the anxious desire of the Cheif priests who were all saying in the words of Matt 27/ 42.

"The Cheif priests mocking him said "He saved others, himself he cannot save. **If he be the king of Israel, let him now come down from the cross and we will believe him"**.

He trusted in God; let him deliver him now,if he will have him, for he said, "I am the son of God". We sincerely sympathise with the noble-hearted Christ, but we may be allowed to say that there was some truth in the saying of the Chief priests though their mocking deserves our condemnation. It was the best opportunity presented to Jesus to give expression to his miraculous powers (if he had any) and to turn all his opponents into his disciples. But inspite of all his wonderful powers (Claimed by his disciples) he failed in doing any miracle just at the time when it would have been most useful and then passed away, crying with a loud voice saying "My God, My God, Why hast thou forsaken me."

(Matthew 27.47)

Pitiable indeed was the condition of this "only begotten son of God by whom the world was creted". Matthew alone of all the Evangelists makes mention of the following wonderful things after the crucifixion of Christ. "The earth did quake and the rocks rent. And the graves were opened and many bodies of the saints that slept arose and came out of the graves after his resurrection and went into the holy city and appeared into many". (Matt 27/51-53

Had all those wonderful things actually taken place, other Evangelists and historians of that age like Philo, Seneca, Plutarch and Horace also would have certainly mentioned them, but as none else makes even a slight reference to these things, we are compelled to take them as Matthew's own supposition and nothing else. Even the staunchest advocates of the Resurrection and other miracles of Christ like Dr. Headlam D.D. have been forced to admit the discrepancies of the Gospet accounts. Dr. Headlam writes in his "Miracles of the new Testament".

It is obvious as we read them that there are differences between the narratives. It is probable also that some imaginative and legendary details have crept in and it is a little difficult to reconstruct the exact course of event. (P. 253)

"St. Matthew also gives the story of the sealing of the tomb and the setting of the Watch. Now that incident appears to be one of those later additions to the narrative contained in St. Matthew's Gospels which must be looked upon as less certain and having perhaps grown up in the Jewish controversy. (p. 254)

"The second point which we have to consider with regard to the Gospel narratives is the account of the Resurrection appearances. Now here the historical difficulty is in one aspect much greater than regards the empty tomb. **There is undoubtedly a difficulty in harmonising the narratives, in particular, the realation between the appearances in Galilee and those at Jerusalem.** It is difficult to be quite clear as to the movement of the disciples. (p. 260)

"What St. Mark originally contained we do not konw, the present ending is a later summary. St. Matthew gives a Galilean appearance. St. Luke has formed a clear idea of how the Gospel arose in Jeusalem. He confines the appearances entirely to that city and he ignores if he does not entirely neglect that possibility of any thing having happened in Galilee. S. John in the Gospel gives us an exact account of appearances at Jerusalem and in the appendix of events in galilee. If you take away the Resurrection, you cannot account for the preaching of the Gospels".

(Miracles of the New Testament P. 261)

Some of the admissions here regarding the differences in the Gospel accounts are very significant which bear out our remarks. Shall we then brush away the story of Christ's resurrection altogether calling it a fraud or "myth" ? I am afraid, inspite of so many discrepancies in the Gospel narratives, we will not be justified in brushing aside the whole story in a sweeping manner. What then may be the basis for many imaginations and legends (as even admitted by Dr. Headlam) around the Ressurrection of Jesus Christ ? Fortunately we have not to grope in the dark to find out the truth in this matter. A letter has been discoverd in Alexandria in the last century, which was written by a friend of Jesus to his companion in response to his enquiry, only seven years after the death of Jesus Christ. The letter purpose to say that "**Jesus Christ was not really dead when his body was taken down from the cross and that he was restored to consciousness from his death like swoon by Medical treatment and careful nursing.**"

Here are a few important extracts from this significant letter:-

Referring to the rumours about the resurrection, and other miracles ascribed to Jesus, the writer says :

"You wonder that the belief in the super natural and miracles should gain a foot hold in our midst, when you know that we all have to bear responsibility for the actions of one of our members. Therefore you ought to know that the rumour is like a wind. When it commences, it drives the pure air for a head, but in its progress it receives all vapours and mist from the earth, and when it has travelled some distance, it creates darkness insted of the clear pure air of which it was at first composed, and at last consists solely of the particles it has received during its progress. It is even so with the rumours concerning Jesus and his fate."

(Crucifixion by an Eye witness P. 13-14).

Again he says : "In secrecy, I will now inform of what I and our brotherhood in Jerusalem have seen and witnessed. (P. 30) Therefore pay good heed to what I tell you, that you may judge for yourselves of the rumours that have reached you from hence and from Rome."(P . 31).

After describing in minute details the crucifixion of Jesus, the writer of the letter (who was an eye witness) says :- "Joseph and Nicodemus examined the body of Jesus and Nicodemus, greatly moved, drew Joseph aside and said to him : "As sure as is my knowledge of life and nature, so sure is it possible to save him." (P. 40).

"Thereupon Nicodemus spread strong spices and healing salves on long pieces of 'byesus' which he had brought,and whose use was known only in our order. These he wound about Jesus' body. These spices and salves had **great healing powers and were used by our**

Esseer Brethren who know the rules of Medical Science for the restoration to consciousness of those in a state of death-like fainting. " Conversing thus, we arrived at the grolts. Entering, we perceived the white robed novice, supporting the head of the revived Jesus on his breast. And as Jesus recognised his Esseer friends, his eyes sparkled with joy and he sat up, asking : "Where am I" ? Then Joseph embraced him, folded him in his arms, told him how it all had come to pass, and how he was saved from actual death by a profound fainting fit, which the soldiers had thought was death. And Jesus wondered and fell on himself. (P. 51)[1]

It is remarkable that the Muslim Scripture "The Quoran" has also recorded the tradition prevalent in Arabia that Jesus did not actually die on the cross, but was somehow saved. This can naturally account for the Resurrection story which otherwise seems to be quite un-believable and un-reasonable. Thus the doctrine of the Resurrection of Jesus from grave on the 3rd day cannot stand the test of reason even for a minute. The question is whether Jesus died on the cross or not : If the answer be in the positive, then it means that his body became soul-less. Where was the soul then ? With God in the heaven will be the answer of our Christian friends. If so what is the serious meaning of Christ's rising again from the grave on the 3rd day ? Did the soul first come back and then raise the body ? If it is said that the soul did not leave the body, then there was no death it was only a death-like swoon which was caused by crucifixion ? It is really astonishing that such a thing as this, should be made the foundation of Christianity and apostles like Paul should declare that "If Christ hath not been raised, then is our preaching vain, your faith also is vain."

(1Corinthians 15/1-11)

Even Dr. Headlam D.D. admits that St. Paul had seen the risen Lord in a vision on the way to Damascus."

(Miracles of the New Testament, P. 248)

The Demoniacs and the Swine

Before we close this chapter let us take into consideration two or three more important Miracles. One of them is mentioned in Matt. 8/28-34, Mark 5/1-20, Luke 8/26-39. Here is Matthew's version of the Miracle "28-And when he was come to the other side into the country of the Gadernes there met him two possessed with devils, coming forth out of the tombs, so that no man could pass that way. 29. And behold, they cried out saying "What have we to do with thee, thou Son of God ? 30. Now there was afar off from them a head of many swine feeding.

31. And the devils besought him saying 'if thou cast us out' send us away into the head of the swine.

32. And he said into them Go. And they came out and went into the swine, and behold, the whole herd (according to Mark 5/13 in number about two thousand) rushed down the steep into the sea, and perished in the waters." Taking for granted that the miracle recorded here is true, does it give credit to Jesus who in order to save one man allowed the destruction of about 2000 swine as mentioned by Mark ? Was it not sinful on his part who is claimed to be absolutely sinless, to allow about 2000 swine to be perished and cousing great harm to their owners ? Does it not also show that Christ's love was confined only to human beings and he had not the least regard for other sentient beings ? Commenting on this story Dr. Headlam has confessed as follows :

"Now with regard to this particular instance, I will **frankly confess that I do not feel altogether able to satisfy myself about it There are particular difficulties in the story which I cannot explain".**

(Miracles of N.T.P. 308)

But Rev. Stanley Jones has ventured to come forward with the following ridiculous and most unconvincing explanation.

"Jesus let the world see here that in the redemption of a man, no price is too dear to pay. Swine never served a higher purpose than here, where through their destruction they would startle men's souls, empty of all save the idea that swine are every thing and a redeemed man an after-thought".

(Christ at the Round Table, P. 115)

Explanation given by Arch Bishop French is as follows :

"Hereupon follows a circumstance which has over proved a Chief stumbling block offered by the Evangelical History.......The first cavil which has been raised here is this. What right had the Lord to inflict this loss on the owners of the swine? It might be sufficient to answer to this, that Christ did not send the devils in to the swine. He merely drove them out from the man : all beyond this was merely permissive. But supposing that he had done so a man is of more value than many swine : and if this granting of the evil spirits requet helped in any way the cure of sufferer, this, this would have been motive enough for allowing them to perish.'

(Notes on the miracles of our Lord by Arch Bishop French P. 143)

What a wonderful Universal love it is on the part of those who are never tired or proclaiming at the top of their voices that "God is Love", to say that a man is more value than 2000 swine. Will this explanation satisfy any one who has got the least regard for the life in all sentient being and who regards all beings as the Children of God?

Turning water into Wine

We have already refered to this saying that it is found only in one

Gospel that in John's. Taking for granted that Jesus performed this miracles, was it not sinful on his part to do so? It is admitted by almost all medical people in these days that it is harmful to take wine and it has been conclusively proved by many eminent doctors. Such being the case. For Christ to encourage a bad and pernicions habit of this kind was not at all commendable.

Miraculous feeding :-

This miracle is mentioned in Matt. 14/15/21. Mark G/35-44 Luke 9/12-7 and John 6/5-14, "So it will follow that it is the only miracle of which a four fold record exists". (French).

In brief it is as follows in Matthew's words:-

15. When even was come, the disciples came to him sying the place is desert, send the mulitudes away that they may go into the villages and buy themselves food.
16. But Jesus said upto them, they have no need to go away ; give ye them to eat.
17. And they said upto him " We have here but five loaves and two fishes.
18. And he said, bring them hither to me.
19. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes and looking up to heaven, he blessed and broke and gave the loaves to the disciples and the disciples to the mulitudes.
20. And they did all eat and were filled and they took up that which remained over the broken pieces, twelve baskets full.
21. And they that did eat were about five thousand men beside women and children.

Let us see now what our Christian friends have to say with regard to this most un-reasonable and absurd story recorded in the Gospels on hear-say,

Rev. Stanley Jones D.D. defends the miracles in the following peculiar manner :-

"Then again when the (Jesus Christ) multipled the loaves, is it not what God is doing in nature, namely multiplying the single grain into the many? Here is the Lord of the nature pastering the process by His sovereign touch, but always wrong along the ines . He uses in nature."

(Christ at the Round Table P. 113)

VI
CHRISTIANITY, SCIENCE AND PHILOSOPHY

In this chapter, we propose to deal with the relation that has existed between Christianity, Science and Philosophy in the past and that exists even to-day. To be brief and to the point, let us study the subject from the historical point of view whitout going into avoidable details.

Prof. A.Wolf M.A. D. Litt. Professor of Logic and Scientific Method in the University of London, remarks in his essay on "A Philosophic and Scientific Retrospect", published in "An outline of Modern Knowledge" "In the meantime Christianity had come on the scence and grown powerful. Its gospel was a gospel for the lowly and it was rather hostile towards the "high brow".

Of Philosophy and Science it was frankly contemptuous and some of the Apostolic Fathers like Tertullion, not only did not mind being unphilosophical in their faith, but seemed rather proud of it...........But the general attitude of the Christian Church towards Philosophy and Science was *decidedly hostile*. In 390 Bishop Theophilus destroyed one of the libraries of Alexandria. In 415 Hypha, the daughter of Theon the astronomer, and herself a teacher of Mathematics was brutally murdered in Alexandria by a mob of Christian fanatics. And to crown it all, the Emperor Justinian had all schools of Philosophy closed in 529. The first great period in the History of human thought thus came to an end. leaving the West to darkness and the Church."*

The following facts mostly culled out from "the History of Conflict between Science and Religion" by Willian Draper M.A.D.D.LL.D., and "A short History of Christianity" by Rt. Hon. V.M. Robertson speak for themselves.

(1) Arius-an Alexandrian Philosopher was prosecuted by the Church authorities and condemned by the Council of Nicea for expressing the opinion that the age of the father and son cannot be equal. Or "There was a time when form the very nature of son-ship the son

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*An outline of Modern Knowledge, P. 16.

did not exist and a time and which he cemmenced to be as that is the necessary condition or the filial relation that a father must be older than his son" What a great sin did poor Arius commit in saying that the age of the father and the son (Holy Father and Holy Son Jesus Christ) could not be the same. Prosecuting and condemning a man for giving expression to such a sane view is a good reflection on Christianity of those days which of course stand selfcondemned.*

(2) As already referred to in the Quotation from Prof. Wolf's essay on a "Philosophic and Scientific Retrospect" Hypatia was stoned to death by a Christian Mob in 415 A.D. We are told by Arthur B.Moss in 'Christianity and Evolution' In this (*5th.*) Century the pure and beautiful *Hypatia* (hardly 21 years old) was barbarously slaughterd by a fanatical mob, headed by Peter the Reader. Hypatia was a teacher of Philosophy and attracted large audiences to hear her discourses on the doctrine of Plato and Aristotle. Cyril, the Bishop of Alexenderia, recognising that the Christian faith was likely to be weakened by Hypatia, no doubt incited the *Monkish rabble to the foul assault*". (Chap. XI. P. 88).

William Draper says that Hypatia was assaulted by Cyril's Mob as a Mob of many monks. Stripped naked in the street, she was dragged into a Church, and there killed by the Club of Peter the Reader. The Corpse was cut to pieces the flesh was scraped from the bones with shells and the remnants where cast into fire. For this frightful crime, Cyril was never called to account." ‡

(3) About Pelagius and Coelestius we read the following account in the "Short History of Christianity by Rt.Hon. Robertson". "The heresy of Pelagius, also a Western, aroused a fierce Orthodox Opposition, led by Augustine. Pelagiu and Collestius, on Irish man, both monks in Rome about the years 400- 410, drew up a systematic argument

Conflict between Religion & Science, P.46.
Conflict between Religion & Science P. 48.

against doctrines of human depravity, predestination, and salvation by grace ; denied the damnation of unbaptised infants and virtuous unbaptised adults ; rejected the Biblical teaching that Adam died in consequence of his sin or entailed sin on posterity ; and taught a relatively rational ethics. Flying to Rome on Alariac's invasion, they went, Coelestius to carthage and, Pelagius to the East ; the former to be condemned by a Council at Carthage (412) the latter to be for a time supported against attacks, but later to be condemned likewise."*

Mr. William Draper says that Pelagius was exiled by the order of the Christian Emperor and all his property was con fiscated. And all this for expressing rational views given above. (See page 49)

(4) "Late in the fourth Century Italian Monk *Jovinian* opposing asceticism urging a rational morality, and explaining that *Mary ceased to be a virgin on bringing forth Jesus was condemned by Church Council, flogged and banished to a desolate island".*

(5) Nastor-Bishop of Antioch was banished for life from his Country for expressing the opinion that *God can not have any Mother,* meaning thereby that Jesus who is supposed to be God can not have Mary as his mother. The expression " Theotokos or Deipara" "The mother of God" was used by the Apollinarians and other Christians for many, taking exception to it resulted in Nastor's banishment.*

(6) Averroes who was chiefly a follower of Aristotel was banished from Spain. Not a single Philosopher in Spain was left un-banished. All the books written by main monides who was in sympathy with Averroes were burnt.

(7) In 1481 about 2000 Jews were burnt alive in Andalusia and about 17000 were either fined or imprisoned for life. Llorente the well-known Historian of those days tells that Torquemada an his companions burnt alive 10220 persons and punished 97321 in other

***Short History of Christianity P. 109.**

‡ A short History of Christianity P. III.

ways in the course of 18 years. The main charge against all these persons was that they believed the "Philosophical teachings of Averroes", who taught that after death soul became one with the Universal Soul and that to be united with God was the only objects of life etc.

Let our Christian Friends make note of these historical facts when they express themselves about the relation that has existed between Christianity and Philosophy.

(8) From 1481 to 1808 A.D. about 34 Lakhs of people were punished by the Inquisition, of whom about 32000 were burnt alive. The charge brought against them by the Church authorities was that they were heretics. In other words, they did not accept the irrational dogmas of Christianity blindly.

CHRISTIANITY AND SCIENCE

Let us see now the attitude of Christianity towards Science. The Science of astronomy has established beyond doubt that the earth is not flat but round and that it revolves around the Sun. But the following was the judgment in the case of Galelio - the famous Scientist of the 15th Century.

"The first proposition that the Sun is the Centre and does not revolve about the earth is *foolish, absurd,* false in Theology and heretical because expressly contrary to the *Holy Scriptures.* And the second proposition that the earth is not the Centre but revolves about the Sun is *absurd, false in Philosophy* and from a Theological point of view atleast opposed to the true faith"

Will our Christian friends still subscribe to the above judgment of the Bishops of the Inquisition Court ? If not, let them openly declare that Biblical theory in this connection is unscientific and incorrect. Poor Galelio was at first asked to apologise for expressing this "heretical opinion" to which he agreed in a moment of weakness. But was afterwards imprisoned for ten years when he published a treatise on the subject to prove

See Confict between Religion & Science by Draper.

that the earth is round and revolves around the Sun. Even such a religions reformer as Luther used to find fault with Copernicus saying "This fool wishes to reverse the entire science of astronomy, but sacred Scriptures tell us that God commanded the Sun to stand still and not the earth." What a strong argument in favour of the wrong Biblical Theory.

(a) Bruno-another Italian Scientist of note was at first imprisoned and then burnt alive in 1600 A.D. for preaching the Scientific Principels of plurality of the Worlds and revolution of earth around the Sun.

The following observations made by Mr. George Bernard Shaw - one of the most prominent thinkers of world-wide reputation will be found to be very interesting and remarkable in this connection.

He writes in the "Adventures of the Black Girl in her search for God."

"As to Bible Science, it is hopelessly pre-evolutionary, its descriptions of the origin of life and morals are obvionsly fairy tales, its notions of the starry universe are childish ; its history is epical and legendary ; in short people whose education in these departments is derived from the Bible are so absurdly misinformed as to be unfit for public employment ; therefore the Bible must be shelved with the 1st Edition of the Encyclopedia Britanica as a record of what men once believed, and a measure of how far they have left their obsolete beliefs behind."

"It is the Bible educated human who is now the ignoramus. If you doubt, try to pass an examination for any practical employment, by giving Bible answers to the examiners' questions. You will be fortunate if you are merely plucked and not certified as a lunatic". Throughout the whole range of Science which the Bible was formerly supposed to cover with an infallible authority, it is now hopelessly superseded. (P.68)

(VIII)
CHRISTIANITY, SCIENCE AND PHILOSOPHY

The following passages from the Genesis will make clear what the cosmogony of Bible is to whcih Mr. Bernard Shaw refers in the observations quoted above. We leave it to the judgment of intelligent Scientists to find out how far the Biblical ideas are in harmony with the Scientific Principles. In the Ist Chapter of the Genesis we are told :

1. In the beginning God created the heaven and the earth.
2. And God said let there be light and there was light.
4. And God saw the light, that it was good and God divided the light from the darkness.
5. And God called the light, Day and the darkness he called night. And the evening and the morning were the first day.
14. And God said, let there be light in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days and years.
15. And let them be for lights in the firmament of the Heaven to give light upon the earth and it was so.
16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night, he made the stars also.
17. And God set them in the firmament of the heaven to give light upon the earth.
18. And to rule over the day and over the night, and divide the light from the darkness and God saw that it was good.
   19. And the evening and the morning were the fourth day.
27. So God created man in his own image, in the image of God created, male and female create he them.
   Genesis 2.1. Thus the heavens and the earth were finished, and all the host of them.

2.3 And on the Seventh day God ended his work which he had made ; and he rested on the 7th day from all his work which he had made.

2.3 And God blessed the Seventh day, and sanctified it, because that in it He had rested from all his work which God created and made.

2.7 And the Lord God formed man of the dust of the ground, and breathed into his nostrills the breath of life, and man become a

living Soul.

It follows from these passages that.

(1) God created something ouf of nothing.

(2) Day and night were made before the Sun and the Moon.

(3) The Moon gives light independently of the Sun.

(4) God created the world in six days and rested on the seventh day.

(5) There is no separate existence of the immortal living soul and having formed man out of the dust of the ground, - God breathed the breath of life in his nostrils and he become a living soul.

These propositions are so ridiculous as not to require any lengthy comments. They are so evidently opposed to reason and science as to drive many scientists and philosophers unfamiliar with other religious Scriptures to atheism or agnosticism. The following comments made by some prominent scientists of the day make our meaning clear

Sir Gilber Thomas Walker Kt. F.R.S., C.S.I., Sc. D., M.A., F.R.A.S., Lately Lecturer of Trinity College Cambridge, in answer to the question "Do you think that the recent remarkable developments in Scientific thought are favourable to religious belief" said........."No, I regard them as unfavourable to the cosmogony of the Bible and so to the religious belief–but not to religion"*

Dr. C.C. Farr F.R.S., D.Sc., Professor of Physics replied...............

"I do not think that the remarkabel development in scientific thought are favourable to religious thought, but not to that cut and dried form of thought such as is taught in the Churches"**

Prof. Dr. K.C. George Barger, F.R.S., M.A.D. Sc., Professor of Chemistry in the University of Edinburgh remarked :-

"I have little doubt that in this country, and particularly on the continent, men of Science are *far less inclined to believe in Christianity than other men.* Yet the idealistic pursuit of knowledge by research workers makes them to my mide more religious than the average business man. I am agnostic" (Ibid P.125)

A professor of Chemistry in reply to the question "Is it your opinion that belief in evolutionis compatible with belief in a Greater ?"

The Religion of the Scientists P. 117.

Said...............

"If by "Creator" is meant a personal creator of the type pictures in the Book of Genesis, undoubtedly not. If the word is intended to convey an impersonal creative agency bringing into being the entrie universe and its laws, there would be nothing incompatible in evolution-in fact, quire the reverse."*

A famous physician at a London Hospital remarked in answer to the above question:-

"Yes, *but not a creator in the Biblical sense*" (Ibid. P.64)

These and similar quotations leave no room for doubt in the fact that many of the Biblical ideas are irrational and un-scientific and for that reason, the Scientists and thinkers of the day are not inclined to accept them as true.

Here it seems to be appropriate to answer some of the main objections that are raised by our Christian Friends to Scientific Vedic Theroy."

It is argued that if matter be regarded as eternal, working mechanically under physical laws, the need of God's agency is entirely dispensed with.

Now this argument is not at all sound. It has been suggested here that the physcial laws are the laws devised by matter itself. "It is absurd to think that these laws, which are an indication of the working of intelligence could have evolved from the dead inert matter. The fact that there is uniformity in nature and that all natural phenomena take place in strict regularity and harmony, instead of dispensing with the need of God, is no the other hand a strong reason for believing in the existence of God. The presence of order and harmony require the incessant activity and agency of God."

Another argument that is very often put forward by many creationists against the eternity of matter is that is opposed to the law of causation. "Every affect has a cause" that's a very sound and rational principle, the correctness of which cannot be called into question by any one. The belief in the eternity of matter is at variance with this principle and hence it is unacceptable in their opinion. There is fallacy underlying this argument. It is true and must be admitted that "every effect must

The Religion of the scientists P. 64

have a cause." But it does not follow that every thing must have a cause. There is a world of difference between the two propositions. Those who argue in the way indicated above, put the cart before the horse as they fail to prove that matter is an effect before they try to seek for tis cause. As matter is eternal and had no beginning in time, this law of causation is not applicable in this case.

(3) The third objection that is generally raised aginst the eternity of matter is that this principle if admitted, puts limitations on the infinite powers of God as also the existence of eternal souls. We are at a loss to understand why the existence of eternal matter and souls should limite God's power. On the other hand, they provide a scope for the power of God to manifest itself. The Omnipotence of God does not mean that He can commit sins or can kill himself. It means that he controls the whole universe and does not require the assistance of other beings to do so. It does not mean that God can make 2 plus 2=5 or can make a virgin of a prositute, "God's will, then must be the expression of His own nature which is rational and good. Hence the will of God has a "formal limitation, since being what He is, He can not will the irrational or evil." These words of Rev. Prof. Matthew, M.A.,DD, in his essay on the Idea of God"are true and remarkable in connection with the idea of God's Omnipotence. How can we talk of God as Infinite and Almighty if there are no finite and limited beings to offer a sort of contrast to His infinite perfection ? God becomes responsible for all evil and pain in the universe if the eternity of souls and matter is not admitted. So much for the eternity of matter.

CHRISTIANITY AND THE PROBLEMS OF EVIL

We have briefly discussed this subject while examining some of the principal Christian Dogmas particularly connected with the Original sin and atonement. We have pointed out the absurdity of those dogmas. The following quotations from the lectures of a distinguished Christian Scholar-Dr. Richard Roberst D.D. on the "Christian God" from which we have copiously quoted in the 2nd Chapter will bring home to us the fact that Christianity can not satisfactorily account for the existence of evil in the universe. The learned lecturer in the course of his lecture on "Dis-harmony says, "I said in the last Lecture that one of the difficulties in the way of conceiving God as love is the existence in the universe of much that on the face of it looks incongruous with such a view. This is a

difficult subject, and it may as well be admitted, soon or late, that to some of the questions there is no final answer in sight............As things are, any realistic scrutiny of the problem leaves us with a taugh residium of mystery on our hand and at that point, the only possible attitude for an honest mind is one of reverence but provisional agnosticism*.

"If God is love, why do we find pain and suffering in the world After trying to give some answer to the question given above, the learned lecturer says :-

"Why should the cost of education of the race fall so heavily upon the individual ? I admit atonce that *I have no satisfying answer to give.* I do not know why the individual should be sacrified for the education fo the race. All the same, I am not, because there is a gap in any thought at this point, going to throw away the rest. I *Profess a provisional agnosticism at this point* and am prepared to wait for more data than I have at the moment, before I reach a final conclusion." (Ibid P. 174)

As a matter of fact, there is no reason why we should accept agnosticism even provisionally as far as the problem of evil is concerned. We have already explained that the existence of immortal and eternal souls with limited power and knowledge and the law of Karma can satisfactorily account for and solve the problem of evil without making God or his rival Satan responsible for it. It is ridiculous and absurd to suppose that Almighty God can have a rival in the form of Devil or Satan and it is he that prompts us to evil or sin. As a matter of fact, Devil is nothing but the evil propensities of a man born out of ignorance and selfishness etc. If God created souls and matter also as our Christian friends believe, then surely He should be held responsible for our sins. If it is said that he made the souls free to do as they liked, The position is still untenable and inconsistent. A created soul can never be free. Taking for granted that although created by God, the souls were the question remains why did not God give them the power for making the right use of freedom? It is thus quite clear that Christianity can not all solve the problem of evil. Refering to this matter Rev. Matthews says in his essay on the "Idea of God".

"An opinion which has been of great importance in christian thought

"The Christian God" P. 167.

is that evil in non-existent, in the sence that it has no positive being. Everys evil, it is alleged, is a defect to being and not an existence. Hence we can not attribute evil to the Creative will of God, since not being can not be created. This doctrine which was held by St. Augustine and Thomas acquinas, *can not be said to* have solved the problem of evil, for even if we allow that all evil is defect and non-being, we have still the question upon our hands, why should the creator have created a world in which defect was so rife. 1

This admission of a Christian Scholar along with others already quoted is very significant.

Thus we are compelled to be at one with Mr. Arthur Moss who says in the 13th, Chapter of his book "Christianity and Evolution."

"Since the dawn of science in the 17th Century, down to the present day, Christianity as an intellectual belief has been gradually on the wane, and for this reason - it has been found out. Its fundamental doctrines have been shown to be untrue, demonstrated to be opposite alike to science, History and true morality. In vain, have the learned among the clergy endeavoured to harmonise the teachings of Christianity with modern science, in vain have they attempted to establish the reasonableness of Christian miracles. Their efforts have been wasted. Nay, worse, the more vigorously they have endeavored to bloster up their creed, the more clearly have they exposed *its weakness and folly.*"*

We, however, welcome all attempts at rationalising the Christian doctrines and reconciling science with them as far as possible without doing violence to them by giving farfetched and most ingenuous meanings as many Scholars have tried to do. The most commendable attitude is to accept all truth and reject all un-truth where ever it may be found. All of us must be earnest seekers after God and Truth. We must always be prepared to cast away everything irrational and un-scientific.

"An out line of Modern Knowledge." P. 75.
*** "Christianity & Evolution P. 102.**

Appendix I

Mahatam Gandhi's "Shastrartha" with a "Hot Gospeller"

To illustrate what we have stated about the Biblical conception of God and His Son, it will not be out of place to give some extracts from a Shastrartha (religious discussion) which Mahatma Gandhi held with a hot Gospeller-Lady Emily belonging to England aged then about 86 years. These extracts are taken from the report of the interview as published by Mahatma Gandhi's Private Secretary, Shri Mahadeva Desai in the Harijan weekly dated 4-8-1940 . This discussion took place at Sevagram (Wardha M.P.) on 27-7-1940 and was re-produced in "Christian Mission" published by Navajivan Trust Ahmadabad P. 212 to 217.

Lady Emily-Jesus Christ was the Son of God.

Mahatma Gandhi-And so are we

'No' protested Lady Emily, "He was the only Son of God," "It is there," said Gandhiji "that the mother (She) and son (Gandhi) must differ. With you Jesus was the only begotten son of God. With me he was a son of God, no matter how much purer than us all, but evry one of us is a son of God and capable of doing what Jesus did, if we but endeavour to express the Divine in us."

That gave Lady Emily the cue for her sermon. 'Yes that is where I think you are worng. If you accepted Chirst in your heart and appealed to you people to do like wise, you could deliver your message with greater ease and far better effect. He *(Christ) is our salvation and without receiving Him in our hearts, we can not be saved,"* she added.

Gandhiji–So those who accept the Christ are all saved. They need do nothing more? "We are sinners all," said Lady Emily and we have but *to accept Him to be saved.*

"And then we may continue to be sinners? Is that what you mean? asked Gandhiji laughing heartily. (Christian Missions P. 214)

Bishop Sheen is his latest work 'Life of Christ' adopts the same most conservative view as Lady Emily when he says:–'Life is resident in Him (Christ) in virtue of an eternal communication from the Father. All

who came before Him, and who will come after Him, and who offer any other way than Himself, He compares with thieves and robbers of mankind," It is I who am the Door of the sheep fold. *Those others who have found their way in, are all thieves and robbers.*

John 10,7–8 (P.166)

How harmful is this conservative and narrow attitude ? We leave it there for thoughtful readers to judge.

The views of some distinguished thinkers on the Bible and Christianity.

In this chapter, we propose to place the views of some distinguished thinkers regarding the Bible and Christianity, for the information and consideration of our Christian friends, some of them contain some harsh and strong words which we would have every much liked to avoid, but we cannot help it as it is the outcome of their strong feelings. Let our Christian friends ponder over them seriously and take wherever appears to them to be reasonable and true.

Thomas Jefferson - One of the founders of the United State of America-

"The incomprehensible Joagon of Trinitarian Arithmetic is that three are one and one is three.

The Bible God is being of terrific character cruel, vindictive, capricious and unjust.

Rev. Dr. T. Sunderland on the Biblical conception of God "no candid reader of the Bible can deny that it contains representation of God according to which He is not a morally perfect being.

(Rev. Dr. Sunderland in "The Origin and Character of the Bible" P. 264

"The whole story of Jesus as the Son of God being sacrificed for the sins of mankind is one of the most dastardly pieces of religious hypocricy that was ever invented. The whole story is a cruel hoase.

Appendix 2

(1) Thomas Paine -

(1) Thomas paine (the illustrious author of the world famous book "The Age of Reason")

"Of all the systems of religion that ever were invented, there is none more derogatory to the Almighty, more unedifying to man, more repugment to reason and more contradictory in itself, that this thing called Christianity."

"When we read the obscene stories, the volurptous de baucheries, the cruel and tortuous executions, the unrelenting vindictiveness with which more than half the Bible is filled, it would be more consistent that we called it the word of a demon that the Word of God. It is a history of wickedness that has served to corrupt and brutalise mankind are for my part, I sin cerely destest it as I desest everything that is curel."

(Age of Reason P. 287)

American Century Series by Hari Hayden Clark

(2) Bertrand Russel :-

(a noble prize winner and distinguished Philosopher)

"It seems to me that the people who have held to the idea that we should all be wicked if we did not hold to the Christian religion have been for the most part extremely wicked. You find this curious fact, that the more intense has been the reli gion of any period and the more profound has been the dogmatic belief, the greated has been the cruelty and the worse has been the state of affairs, in the so-called ages of faith, when men really did believe the Christian religion in all its completeness, there was the Inquisition, with its tortures, there were millions of unfortunate women burnt as witches, and there was every kind of cruelty practised upon all sorts of people in the name of religion."

"You find as you look around the world that every single bit of progress in human feeling, every improvement in the criminal law, every step towards the diminution of war, every step towards better treatment of the coloured races, or every mitigation of slavery, every moral progress that there has been in the world, has been con-

sistently opposed by the organised Churches of the world. I say quite deliberately that the Christian religion as organised in its Churches, has been and still is the principal enemy of moral progress in the world." (Why I am not a Christian" by Bertrand Russel Published by George Allen & Unwin London in 1958. 2nd Impression p. 14-15).

(3) Dean Ferrar

"The Bible is a barbarous book, written in a barbarous for a barbarous people."

(4) Joseph Lewis

(President Free thinkers of America)

"The Bible is not a divine revelation from God. It is not inspired, on the contrary, it is a wicked book."

"It has been responsible for more suffering and torture than any other volume ever printed."

"The writers of the Bible had slight concern for the principles of morality."

"They were more concerned with rape, murder, robbery, slavery, licentiousness, bruteral ignorance and derogatory superstition. If the ministers of the Gospel are too dense and stupid to realise the moral mischief resulting from the perverse teaching of the Bible, than it is about time to bring them to their senses."

(5) Rupert Hughes - (femous author and Philosopher)

"I quit going to Church because I came to believe that what is preached in the Churches is mainly untrue and, un-important, tiresome hostial to geniune progress, and in general not worth while."

"I do not believe in telling lies for the glory of God.........The Bible itself destroys the claim of God's Omnipotences.

(Why I quit going to Church)

(6) Lord Byron - (the famous poet of England)

"The Basis of your (Christian) religion is injustice. The Son of God, the pure, the immaculate, the innocent is sacrifices for, the guilty. This proves his heroism, but no more does away with man's sin than a school boy's voluntering to be flogged for another would exculpate a dunce from negligence"

(Lord Byron.)

(7) Mr. William Rathbond Greg -

"Verily, orthodoxy has slain the life of Christianity. In the presumptious endeavour to exalt Jesus, it has shut him up in the Holy of Holies, and hid him from the Gaze of humanity. It has displaced him from an object of imitation into an object of worship. It has made his life barren, that his essence might be called divine."

(The Creed of Christendom by W.R.Greg. Chap. XII.P. 118). (8) Rev, Dr. T. Sunderland, D.D. (an illustrious American Bishop in "The Origin and Character of the Bible.")

"The verdict of the comptent scholarship is unequivocal and unanimous that these Gospel records are human and as human, contain human imperfections. They display no ommiscience on the part of their writers or their compilers : how, then can they be free from errors ?

"Both Testaments contain numerous contradiction. These furnish so incontovertible evidence on the question before us, that we shall cite a considerable number, though only a small of all these are.

"Attention is called in another Chapter to the contradiction between 2Sam. XXIV, I and I Chronicles XXI. In one of these passages we are told that it was the Lord and in the other that it was Satan, who prompted David to do a certain thing, to number or take a census of Israel. Of course, both Statements can not be true, unless the Lord and the Satan are the same thing."

"The Bible contains many things intrinsically absurd. For example, the statement that the first woman was made of a rib taken out of the first man's side, the accounts of a serpant and of an ass talking, the stories of Jonah living three days in a fish (Matthew XII. 60) and of Nebuchadreezzer eating grass like an ass for seven years.

When we find such stories as these in any of the sacred books of the world except our own. we do not for a moment think of believing them. We say that they are so absurd that of course we can not believe them. But do they become any less absurd by being found in our own sacred books."

(The origin and Character of the Bible Pages 132-33, 252-53, 264 etc.)

Appendix 3
IN DETAIL AND MANY IMPORTANT POINTS, THE GOSPELS DO NOT AGREE

(Extract from Life International, New York)
SPECIAL DOUBLE ISSUE,
April 19, 1965.

THERE are two topics that will occupy us for the balance of this article. First : the difficulties that stand in the way of knowing who Jesus was. And second : the possibilities, now newly realized, of knowing - difficulties notwithstanding - a great deal about him.

In considering the first of these, it will be useful to recall what can be learned about his life in the New Testament. Of its 27 books 23 are concerned with matters that came after Jesus' earthly ministry ended. It is the first four books, the Gospels according to Mathew. Mark. Luke and John, that tell his story : the story of "the good news," which is what the word gospel lirerally means. They are all "Biographies" of him. but in a very limited and highly selective way ; and, unfortunately for historical understanding, even within their limited scope they disagree in important details-- for instance, the circumstances of his birth.

Neither Mark nor John deals with these matters at all, but Matthew and Luke do, and the differences begin even with the Nativity. They agree that Marry, his mother was betrothed to a man named Joseph but that at the time of Jesus' birth she was a Virgin. On the other hand, both Gospel writers give genealogies showing that Jesus was a descendant of King David through the male line - that is, the line of Joseph - an incongruity increased still more by the fact that the genealogies differ.

ACCORDING to Luke, Marry and Joseph came from Nazareth to Bethlehem and after Jesus' birth returned to Nazareth ; Matthew, on the other hand, while also placing the birth in Bethlehem, has the family flee into Egypt to escape King Herod, return after Herod's death and then, for the first time. settle in Nazareth. Both place the birth in the reign of Herod ; Luke, however, explains that Joseph and Mary were in Bethlehem because a census had been ordered- whereas official records indicate that this census was not made until years after Herod's death.

There are many similar difficulties - far too many, indeed, to catalouge them here. But having noted some in regard to the Nativity, it may be worthwhile also to mention some concerning the other decisively important event in Christianity, the Resurrection. Here the Gospels are in full concord on two points : first, the central fact that the tomb of Jesus was empty : second, that faithful Mary Magdalen was initially responsible for this discovery. Otherwise, however, there are hardly and details of the Resurrection that match in any two of the Gospels, let alone among all four.

Thus in Mark's story a young man "dressed in a white robe" greeted Mary Magdalene and her companions with the words : "Do not be amazed' you seek Jesus of Nazareth, who was crucified. He has risen, he is not here. ....." In Matthew, along with numerous other embelishments, there was an earthquake and an angel who "came and rolled back the stone," features absent from John, Luke and Mark. On the other hand, Luck is the only one to mention the Ascent of Jesus to Heaven from Bethany, on the side of a hill.

As for Jesus post-Resurrection appearances, Mark is content to forecast that he will meet with the disples in Galilee. According to Matthew the honour of being the first to see the risen Jesus belonged to marry Magdalene and her companion that day, identified only as "the other Mary." Matthew also described a later meeting of Jesus and the disciples at a Galilee mountain rendezvous. John wrote of three appearances to the disciples ; the first two were in Jerusalem where Jesus filled them with the power of the Holy Chost by breathing on them, and confronted the apostle Thomas ("Doubting Thomas") with his wounds. The third appearances was at the see of Galilee where Jesus encountered Peter, Thomas and some others who were fishing, He thereupon helped them make a good haul, shared a meal with them and appointed Peter shepherd of the flock of the Christian faithful. These incidents are absent from the other Gospels.

The differences in the Gospels accounts become even more baffling when they are compard with Paul's statement. Paul, after all, had discussed the Resurrection only a few years afterward with such authoritative withnesses as Peter. His first Epistle to the Corinthians, in which he catalogues the appearances, moreover was written in the very

early 50s A.D. - some 15 to 20 years before any of the Gospels were.

"............He appeared to Cephas (i.e. Peter), then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive. though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all .... he appeared also to me.

If the nativity and Resurrection, "concrete events" that frame the life of Jesus and are basic to Christian doctrine can be reduced to such appearent historical dishevelment simply by comparing the Gospels, it is easy to imagine what difficulties might await a Scholar trying to authenticate lesser events, But there are even greater difficulties because of things the Gospel narratives leave out.

For example, these is not so much as a hint as to what Jesus looked life. Was he tall and muscular ? Or perhaps robust but plump-a reasonable guess, since the Gospels do report that he rejected asceticism and frankly enjoyed food and drink, Would he be thought handsome, or was he perhaps homely or even actually ugly ? After all short stout men, fat men, ugly men have often enough been able to lead hole peoples and great causes because of special qualities of mind, manner and speech ; or even simply because they had that intangible, magetic quality of leadership known as chrisma. But about Jesus' personal qualities, the Gospels have nothing special to say.

Moreover, they reveal almost nothing about his life preceding his ministry, which is to say nearly his whole life. After the nativity, the flight into Egypt and return, we learn nothing more of his childhood until at the age of 12 he visited the temple in Jerusalem, The next 18 years or so are covered by Luke in 15 words : "And Jesus increased in wisdom and in stature, and in favour with God and man." From Mark we do learn, however, that he was a carpenter, like his earthly father Joseph, and that he had brothers named James, Joses, Judas and Simon, and at least two sisters, though these are not identified by name. It is evident from various Gospels passages that his brothers did not believe that he had a divine mission. Mark relates that some of his friends came to where he was preaching"........to seize him, for they said : He is beside himself."

APPENDIX IV
JESUS CHRIST AND OTHER GREATMEN

Our Christian friends claim that Jesus was entirely blameless throughout his life and that none in the world has ever been equal to him. Bishop Law Says :

"We cannot but have seen that the Divine author of our religion is beyond comparison, the most extra-ordinary and most important personage that ever appeared on this habitable globe." Another famous Bishop has said about Jesus Christ.

"Whoever considers with attention the character of our Blessed Lord, will soon discover that it was in every respect most perfect that ever was made known to mankind :

"the whole tenure of his life was entirely blameless through out."

There extracts give us a clear idea of the Christian claim about Jesus Christ. There is not doubt that Jesus was a noble-hearted man, a pure soul, but to believe that he was beyond comparison and the most perfect in every respect seems to be quite erroneous. In this chapter we propose to compare the life of Jesus with some other greatmen.

Let us take first the death scene of Christ and other greatmen like Socrates and Rishi Dayananda. In the 3rd. Chapter of this book we have quoted passages from the Bible to show that Jesus was terrified by the scene of death. The passages like "He (Christ) began to be sorrowful and very heavy and he said upto his disciples 'My soul is exceeding sorrowful even unto death." "He (Christ) cried with a loud voice saying "My God, My God, why hast Thou forsaken me." (Matt. 27. 46)

Thes words recorded in Matthew 26-27 clearly show that he was frightened & lost faith even in his own father. Sometimes we are told by the Chritian preachers that the last words of Jesus Christ were "My Father, foregive them for they know not what they do."

Undoubtedly these words are found in the Gospel according to Luke. But they cannot be regarded them as genuine as they are found in only one of the four Gospels, whose author was admittedly not an eye-witness.

According to John, the last words of Jesus were "It is finished."

whatever the difference in the acount of the Gospels in this respect may be, it is quite clear that Jesus was too much terror-stricken by the scene of death and prayed to his father several times saying "Let this cup pass from me. Let this cup pass from me." (Matt. 26.39) These words prove beyond the least shadow of a doubt that he did not suffer voluntarily as our Christian friends believe and preach.

While on the one hand we find the "Only begotten son of God" thus overcome by the fear of death, we find on the other hand, persons like Socrates, Bruno, Rishi Dayananda etc., who gladly embraced death. Socrates who was charged with spoiling youngmen was given a cup of poison. He drank it without the least mark of unwillingness and up to the last preached the doctrine of the immortality of soul to his diciples.

Bruno-the grat Scientists, who was burnt alive by the Inquisition Court for preaching the Scientific principles of plurality of worlds and revolution of the earth around the sun, uttered after hearing the Judgement of the court in his case. "It is perhaps with greater fear that you pass sentence upon me rather than I receive it."

Ridley and Latimer whose fingers were burnt by Romans uttered the following words expressing their great joy over their fate :-

"We shall this day light such a candle in England by God's grace as shall never be put out."

Rishi Dayananda Saraswati was poisoned by his cook at the instance of a prostitute who got wild by his fearless and bold denunciation of prostitution before the Raja of Jodhpur who was unfortunately addicted to it. A terrible poison was administered to him mixed with milk. His whole body began to bleed so to say. There were innumerable scars on his whole body as a result of the poisoning. But he did not show any mark of pain and suffering. He was wrapt up in meditation and remained cheerful even to the last. The last words that he uttered were. "My Lord, My Lord, let Thy be will done. Thy play (Leela) is pleasant. Joyful is Thy play." The sight created such a wonderful impression on the minds of the eye-witnesses that one Gurudutt Vidyarthi M.A. who did not then believe even in the existence of God, was entirely transformed and became the staunchest follower of Rishi Dayananda. Pandit Guru Dutt was an ornament of Punjab. He was one of the greatest geniuses that India has yet produced. In the Gospels, there are ample indications to show that Jesus

had not overcome the fear of death. Whenever he heard that people were conspiring against him,. he at once managed to escape.

For instance (1) Mark 1.45 records-

"Jesus could no more openly enter into the city, but was within desert places."

(2) John 7.1 says :-

"After these things, Jesus walked in Galilee, for he *would not walk in Jewry because the Jews sought to kill him* "

And

"Jesus *therefore walked no more openly among the* Jews but went thence into a country near wilderness." (John 1.54)

(3) Matthew 12.14 records :-

"Then the pharisees went out and held a council against him, how they might destory him. *But when Jesus knew it, he withdrew him-self from thence and charged them they should not make him known."* Such passages clearly show that Jesus was not fearless, In the lives of many other greatmen we find instances of astonishing and remarkable fearlessness and Trust in God.

For instance, in the life of Rishi Dayananda Saraswati the founder of the Arya Samaj we read :-

"Once he (Rishi Dayananda) made up his mind to go to Jodhpur. His admirers came to him and said that the people of that state were cruel-hearted and therefore his life was in danger if he went there and preached against the superstitious belief of the people. Rishi Dayanand answered with a smile on his face:-

"Even if my opponents are pleased to burn my fingers like candles, I don't mide. I will most certainly go there and preach the truth, come what may." It is needless to say that The Rishi went there and boldly preached the truth and denounced the superstitious beliefs of the people, with the result that he was poisoned by his own cook at the instigation of a Mohammedan prostitute named Nanhi Jan.

We do not find such fearlessness and boldness in Jesus Christ on the evidence of the Gospel writers.

UNIVERSAL LOVE

There can be no gainsaying the fact that Jesus preached the sub-lime principles of Universal love. In the "Sermon on the mount" he tell his

disciples." Ye have heard that it hath been said "Thou shall love thy neighbour and hate thy enemy." (Matt. V.43) (V.44)

But I say unto you "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you."

V.45 That ye may be the Children of your father which is in heaven, for he maketh his sun to rise on the evil and on the Good, and sendeth rain for the just and on the un-just."

V.46 For if you love them which love you, what reward have ye ?

V.48 Be ye therefor perfect, even as your father which is in heaven in perfect ?

But if the Gospels are to be accepted as authentic, we find that Jesus could not act up to his sublime teaching. In Matt Chap 15 we read

"And behold, a woman of Cannan came out of the same coasts and cried unto him, saying; Have mercy on me, O Lord, my daughter is grievously vexed with a devil (Verse 22)

15.23 But he answered her not a word. And his disciple came and besougth him, saying, send her away ; for she crieth after us.

15.24 But he answered and said, *I am not sent but unto the lost sheep of the house of Israel."*

15.25 Then came she and worshipped him, saying Lord help me.

15.26 But he answered and said "It is not meant to take the children's bread, and to cast it to dogs."

15.27 And she said, Trust Lord, yet the dogs eat of the crumbs which fall from their master' table. The same story is repeated in mark Ch. 7. Where we are told Verse 26th that she was Greek by Nation.

It is unnecessary to comment up on it. To turn a deaf ear to the earnest request of painstricken woman simply because she is not a Jewess, comparing gentiles or others than Jews to dogs and expressing the idea that he is sent only for Jews, is that unversal love ? Is this conduct in keeping with the sublime teaching of Universal love preached by Jesus himself ? When we turn to Rishi Dayananda's life, we do not find a single incident or a single utterance that may be pointed out as inconsistent with the sublime principle of universal love preached by him. he strongly denounced the hereditary caste-system which had di-

vided the Hindu society into one hundred and one water-tight compartments. Romain Ralland one of the most famous thinkers of the world was right in remarking about Rishi Dayananda's social activities :"His (Rishi Dayananda's) social activites and practices were of intrepid boldness. His creation the Arya Samaj, postulates in principle equal justice for all men and all nations together with equality of the sexes."

"Dayananda would not tolerate the abominable injustice of the existence of untouchables and no body has been a more ardent champion of their rights. They were admitted to the Arya Samaj on *A basis of equality, for the Aryas are not a caste.*"

(The life of ramakrishna by Romain Rolland P.162)

Here is a remarkable incident recorded in Rishi Dayananda's life. A barber (belonging to the so-called untouchable community) brougth him rice and curry to eat. Dayananda accepted the gift of love. A Brahman who was present there said to him. "You are polluted, for you have eaten the meals brought by this man." Dayananda said, "Food may be polluted in two ways:- either when it is procured by force causing pain to another or when it is mixed with a dirty thing. But here is a poor man earning his bread with the sweat of his brow. His food is quite acceptable."

Many other incidents of the above kind can be quoted from Rishi Dayananda's Life to show how he put into practice the sublime pricniples of Universal love and conveyed the message of the holy Vedas to all mankind without distinction of caste, creed, colour or nationality,. Referring to this matter Romain Rolland exclaims :-

"It was in truth an epoch-making date for India when a Brahman not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmans, but insisted that their study and propaganda was the duty of every Arya."

(The Lfie of Ramakrishna P.159)

In the light of these incidents and fact, it is for our reader to judge who of the two noble souls whom we have been comparing, exhibited the sublime principle of Universal love more in practice. It is quite evident that Rishi Dayananda surpassed Jesus in this respect.

Kindness to all beings and non-violence. We come now to another important point which is an essential part of ture Dharma. We mean

kindness to *all beings and no-violence.* Did Jesus preach kindness to all living beings? As fas as the Gospels are concerned, it is very difficult to answer the above question in the affirmative Jesus's love according to the Gospels was confined to human beings. He had not much regard for the life in other living beings. We invite the attention of our Christian friends to the so-called miracle of Jesus where in order to save the life of one man, he allowed the destruction of about 2000 swine at Goddrenes. (Matthew 8/28-34 mark Ch. 5 and Luke 8/26 - 39). Rev Stanley Jones and Arch Bishop French have commented on this saying respectively that, "Jesus let the world see here that in the redemption of a man, no price is too dear to pay." (Jones) and "A man is of more value than many siwne (in this case according to mark about 2000) and if this granting of the evil spirits request helped in any way the scene of this sufferer : this would have been motive enough for allowing them to perish."

(Arch Bishop French)

Christ's non-violence is thus practically confined to human beings. It is too well-known a fact to be mentioned here that many of his disciples were fishermen and Jesus, according to the Gospels, not only never asked them to turn theri back upon that sinful profession involving harm and injury to dumb-creatures, but on several occasions helped them to catch a large number of fish by exercising this miraculous powers.

On the other hand, we find in Rishi Dayananda a staunch advocate of kindness to all living beings. He condemned flesh diet of all kind. In the Satyarth Prakash, he devoted one full chapter (the 10th) to the consideration of the important subject of diet where he said :-

"Those who slaughter these animals should be looked upon as enemies of the whole human race."

"The use of all such foods and drinks as are obtained through injuring or killing others or through theft, dishonesty, fraud or hypocricy is forbidden." (The Light of Truth Ch.10)

His non-violence or harmlessness knew no bounds. it was not confined only to human beings as in the case of Jesus, if the Gospel accounts are to relied upon. Thus we find in this important matter of kindness to all beings and perfect harmlessness also Rishi Dayananda excelled Jesus Christ of the Gospels.

FORGIVENESS

Jesus Christ is claimed to be the embodiment of forgiveness. His forgiveness is considered by the Christian friends to be beyond comparison. They quote with grete reverence Jesus Christ's last words as "Father forgive them, for they know not what they do." (Luke 23.34)

No doubt Jesus was a man of forgiving nature, but there is reason to call into question the authenticity of the above quoted words, because these words are recorded only in Luke while all other evangelists quote quite different words uttered by Jesus, According to Matt. (27) and even Luke 27.46 Mark (15.34) Jesus's last words were "My God, My God, why hast thou forgotten me ?" According to John (19.30) his last words were "It is finished." Luke was certainly not an eye-witness and therefor his words cannot be relied upon. Taking for granted, thee were his last words, we find other passages in the Gospels which indicate that his forgiveness was not after all as perfect and un-parallelled as it is claimed to be.

In Matt. 26.24 we find the following utterance of Jesus with regard to Judas Iscariot.

"Woe unto that man by whom the Son of man is betrayed : It had been good for that man if he had not been born."

This is not of course the attitude of loving one' enemies. It cannot also be claimed as perfect forgiveness.

There is another utterance of Jesus recorded by Luke himself which clearly indicates that Jesus Christ's forgiveness and non-violence were not perfect. In Luke 22.36 Jesus is found asking his disciples :-

"He that hath no sword, let him sell his garment and buy one." We ask in all earnestness is it perfect forgivness ? Is it perfect non-violence in word, mind and deed ? Is this utterance in harmony with Christ's teaching of loving enemies ? Let our Christian friends anwers these questions. Here we may refer Rishi Dayanand's Life. He was an embodiment of perfect forgiveness and non-violence. While he was at Anup Shahar (U.P.) an orthodox Brahman getting wild at his fearless denunication of idolatry and other superstitious practices, administered poison to him along with bettle leaves. Rishi Dayananda found it out after some time and removed the effect of poison by the Yogic practices. The Mohammedan Tehsildar of the place who was a great admirer of the

Great Rishi, came to know about the sad incident and was able to pick out the culprit. He approached the Rishi with the hand-cuffed culprit, thinking that the sage would be extremely pleased with him for arresting the wrong doer, but the Rish disapproved of his well-meant action and asked him to set the man free remarking "I have come not to bind people hand and foot, but to set them free." The Tehsildar had to set the man free as the Rishi insisted upon his release.

We have referred to Rishi Dayananda being poisoned by his cook at the instance of a prostitute, who got offended as he took the Raja for keeping her task. The Rishi came to know after a few days that his cook (Jagannath is said to be his name), tempted by the prostitute had poisoned him. When questioned by thre Rishi, Jagannath confessed his guilt. But what did Rishi Dayananda do ? Did he curse him like Jessu ? No, he gave him Rs. 200 and asked him to run away to Nepal to save his life which was otherwise quite unsafe, promising not to divulge the secret to anybody. It was through Jagannath himself that the fact exhibiting his most wonderful and unparallelled forgiveness was brought to light, several years after Rishi Dayananda's martyrdom. Is this not the example of most perfect forgiveness and love towards enemies ? Is it not unparallelled in the annals of History ?

ABSENCE OF ANGER

absence of anger has been enumerated by Manu as one of the ten main characteristics of Dharma. Lord Krishna also counts it among the virtues that constitute Divine Property or Some narratives of the Gospels indicate clearly that Jesus was not entirely free from anger. We have already quoted the fig tree incident recorded Matt. 21/19-21 and Mark 11/13 where Jesus is found cursing a fig tree, because he could not find anything there except leaves. Was it anything else except anger when we are expressly told by Mark that "the time of figs was not yet ?" What was then the meaning of his cursing the fig tree "no man eat fruit of thee hereafter for ever." (Matt 21/19 and Mark 11/14) and does it not prove conclusively that anger was not entirely absent in Jesus ?

On the otherhand, when we turn to Rishi Dayananda's life we find him to be a man of perfect self-control. Nothing names to perturb him. No even the bitterest expressions used by his opponents aroused anger in him. Nothing like cursing the innocent figtree is to be found in his

spotless life. Those who claim absolute sinlessness for Jesus Christ must take into account the incidents of the kind quoted above. Is not anger a sin ? If so, can he who is not free from anger be claimed to be absolutely sinless ? Is not doing harm or causing injury to living beings sinful ? If so can absolutely sinlessness be claimed for him who according to the Gospels allowed the destruction of about 2000 swine ?

Though axcept God, no one can be said to be perfect and absolutely sinless, we cạn state about Rishi Dayananda without fear of contradiction that though not an infallible and perfect being (as perfection is not to be found in any person) his whole life was spotless. He was embodiment of purity, fearlessness and harmonious development. If Jesus can be claimed to be absolutely sinless inspite of his short comings (as pointed out above) Rishi Dayananda can certainly be claimed as such. We have seen that as regards universal love, fearlessness and courage, kindness to all living beings, non-violence, humility and absence of anger, Rishi Dayananda was not only not inferior to Jesus in any respect but actually excelled him. That is why Andrew Jackson Davisthe celebrated Yogi of America, called Dayananda as the "inspired son of God in India" in his famous work "Beyond the Valley" (P.382). And Rev. C.F. Andrews) one of the most distinguished Christians of his day, wrote about him in the "Indian and Renaissance."

"For Dayananda's personality and Character there may well be almost un-qualified admiration. He was a puritan to the backbone and lived upto his creed. He was a fighter, strong virile and independent. His courage in facing his own countrymen through years of contumely and persecution was nothing less than heroic. He was a passionate lover of turth." Shri Aravinda Ghosh one of the greatest thinkers of modern times, paying his tribute to Swami Dayananda says : "Here was a very soldier of light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirits—This is what he himself was; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision."

(Commemoration Volume P. 334 Quoted from the "Arya")
bankim, Tilak And Dayananda.

As for accepting Jesus Christ as the ideal person and teacher, it will not be out of place to quote the following interesting remarks of Syt. Mahesh Chandra Ghosh in his review of the Christ of the Indian Road by Rev. Stanley Jones.

(Quoted in the Commemoration Volume P.334)

(1) We accept Jesus when he asks us to pray for those who hate us and persecute us and we reject him when he himself refuses to pray for non-believers saying.

"I pray not for the world" (John 17.9)

(2) We accept him when he asks his disciples to love their enemies and we reject him when he denounces un-believers as dogs, swine, vipers, fox, satan and Children of Satan.

(3) Wa accept him when he feels for the poor, the sheep without shephered - and we reject him when he says that he speaks to them in parables with a view to deluding them.

(Mett. XIII. 13-15 Mark IV. 12 Luke VIII.10)

(4) We accept him when he preaches non-resistance and we reject him when he makes arrangements for buying swords and for armed resistance.

(Luke XXII. 36-38)

(5) We accept him when he asks his followers not to be afraid of what kills the body and we find him wanting when he flees for life, is terror striken, sweats a bloody sweat and prays for removing the ash.

(6) We accept Jesus when he asks us to love God, but we reject him when he attributes anger, fickleness and vindictiveness to God, describes him as living far off in the heaven and assumes a Rival being the very Satan, ever contending with God for supermacy.

AN APOLOGY

The Hindus would praise their Vedas and the Christians will likewise go eloquent when they talk of the Bible and their religion. This is quite natural perhaps with those who do not, and perhaps cannot, see below the surface. The learned and the wise who view things impartially and whose hearts and minds are not tarnished would weigh things for themselves before acknowledging the real worth. They know too well that all that 9 litters is not gold; the pedlar who shouts more cannot necessarily be purveying only genuine articals of commerce. So that our readers may know both sides reasonably well we produce in the following pages opinions of some leading personages on the Vedas and on the Bible to assist the readers to form their own opinion. We steadfastly desist from influencing their thinking.

SOME OPINIONS

1. The Veda is the source of all religion.

   - Manu Smriti (II : 6)

2. In the beginning of the world self-existent Brahm (He) revealed the Vedas.

   - Ved Vyas *in the Mahabharat*

3. "The Bible is not a divine revelation from God. It is not inspired ; on the contrary, It is a wicked book.............It has been responsible for more suffering and torture than any other volume ever printed................"

   - Joseph Lewis, President, free-thinkers of America, Author of 17 books, Lecturer, radio and Television Broadcaster, Editor of *The Age of Reason*

4. " It has often been said that anything may be proved from the Bible, but before anything can be admitted as proved by the Bible, the Bible itself must be proved to true."

   - Thomas Paine, Great American Patriot, One of the Founders of USA, Author of *The Age of Reason.*

5. "This goes to confirm the popular belief that the Vedas are eternal and not answerable to any human agency and that they emanated from Brahm, the creator himself,"

   Schopenhour
   German Scholar

6. "Astonishing fast, The Hindu Revelation (the Veda) is of all revelations the only one whose ideas are in perfect harmony with modern science."

   Joccolliot

7. "Do not say that the Vedas are false. Liars are those who do not try to understand the Vedas."

-Kabir

8. "He who attains true knowledge of righteousness from the Vedas, attains a steady position."

-Mahatma Buddh

9. "................the opinions I have advanced in that work (the first part of *The Age of Reason*) are the effect of the most clear and long established conviction that the Bible and the Testament are impositions upon the world, that the fall of man, the account of Jesus Christ being the son of God, and of his dying to appease the wrath of God, and of salvation by that strange means are all fabulous inventions."

- Thomas Paine

10. "The Almightly, Infinite, Eternal, Incomprehensible, Self-existent Being, He who sees everything though never seen is *Brahm*, the one unknown, True Being, the Creator, the Preserver, and Destroyer of the Universe. Under such and innumerable other definitions is the Deity acknowledge in the Vedas."

- Charles Coleman
in *Theophany of the Hindus*.

11. "The ancient Hindu religion as found in the Hindu scriptures (the Vedas) recognises but one God".

- Colebrook
British Scholar

12. "The Vedas are valid in themselves."

- Dr. S. Radhakrishna

13. After gradual research, I have come to the conclusion that long before all heavenly books like the Quran, the Old Testament and the New Testament etc, God has revealed to the Hindus through the Rishis of Yore, of whom BRAHMA was the chief, His four books of knowledge, the Rigveda, the Yajurveda, the Samaveda,and the Atharva Veda.

- **Dara Shakoh,** son of Shah-i-Jehan

and elder brother of Aurangzeb ; from his persian quotations.

14. "The real opperssor. enslaver and corrupter of the people is the Bible."

- **Col. Robert G. Ingersoll**
Lecturer, Author,
Statesman

15. "The Vedas are revealed by Onkar............How can one praise the holy Vedas ! They are endless. How can their end be found !"

- **Guru Granth Sahab**
1 : 1 and 10 : 3

16. "The source of sublimely great Rig and other Veda which are replete with many arts and sciences (Vidyas) and which illumine all things with their light is Brahm(He)."

Shri Shankaracharya

17. "The Veda being the work of Brahm (Him), its authority is established."

Kanada in *Vaisheshik*
1 : 1 : 3.

18. "The greatest evil in the world today is the Roman Catholic Church."

- **H.G. Wells**
Author, Historian

19. "The Vedas having been produced by His (Brahm) own power, carry their authority within themselves."

- **Kapila** in *Samkhya*
V : 51

20. "It (the Veda) is surely eternal because it is manifested for the sake of others. It exists for ever in its own right."

- **Jaimini** in *Purvamimansa*
1 : 1 : 8

21. "The Vedas are the Scriptures of all true knowledge. It is the first duty of all Aryas to read them, teach them and hear them being read."

- Swami Dayanand

22. "The believers in the Bible are loud in their denunciation of what they are pleased to call the immoral literature of the world, and yet few books have been published containning more moral filth than this inspired word of God."

- Col. Rebert G. Ingersoll

23. "The incomprehensible jargon of Trinitarian Arithmetic, that three are one and one is three......."

- Thomas Jefferson
one of the Founders of
the United States of America

24. "These truly sublime ideas cannot fail to convince us that the Vedas recognise only one God, who is Almighty, infinite, Eternal, Self existent, the Light and Lord of the Universe."

- Count Byornstjema

25. "It is between fifty and sixty years that since I read the Apocalypse (Revelation), and I then considered it merely the ravings of a maniac.....what has no meaning admits of no explanation."

- Thomas Jefferson

26. "The Vedas are eternal and consequently perfect and infallible."

- Max Muller
in Introduction of
Science and Religion

27. "I call Christianity the one Great Curse, the enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhand, too underground and too petty. I call it the one immortal blemish of mankind."

- Nietzsche
German Philosopher

28. "I find, unfortunately, that if the Russian Public is to make it acquaintance with the Vedas through Max Muller's translations, the interest of the public will not be aroused in the Vedas. What struck me in Max Muller's translation was a lot of absurdities, obscene passages, and a lot of what is not lucid.......As far as I grasp the teaching of the Vedas, it is so sublime that I would look upon it as a crime on my part if the Russian public becomes acquainted with it through the medium of a confused and distorted translation, thus not deriving for its soul that benefit which this teaching should give to the people."

- P. A. Boulanger

Russian Scholar,
Editor of *Sacred Books of the East in Russian* Language

29. "Its (the Bible) notion of starry universe is childish, its history is epical and legendary : in short, people whose education in these depertments is derived from the Bible are absurdly misinformed as to be unfit for public employment, parental responsibility or the franchise."

- George Bernard Shaw

in Preface to *Adventures of the Black Girl in Her Search for God.*

30. "It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions noble, clear, grand, as deeply conceived as in any human language in which men have spoken of their God."

- Schlegel

German Philosopher

31. "Really no religion has ever preached things so evidently incompatible with contemporary knowledge or so immoral as the doctrines preached by Church Christianity......there never before was in which the Chief act of Religion consisted in eating one's own God........what can be more absurd than that the mother of God

was both a mother and a Virgin.....The very foundations of this religion (Christianity) admitted by all and formulated in the Nicene creed, are so absurd and immoral, and run so counter to right feel ing and to commonsense, that men cannot believe in them."

- Count Tolstoy
in *What is Religion*

32. "Of all the creeds of Europe and Asia, that of Brahmanistic India seems to me the one which embraces the most of the universe. I do not speak against the others. I see in them moments of exceptional, sublimity, giddy heights, spiritual fire. What makes me love Brahman concept above all is that it seems to me to contain them all. Better than the faith of Europe, it could harmonise itself with the vast hypothesis of modern science."

- Romain Rolland
Nobel Laureate

33. " It will yet be the proud boast of woman that she never contributed a line to the Bible."

- George W. Foote

34. "It is time to tell our Fundamentalists bluntly that they are the worst enemies of religion today : that Jehovah is no God, but a barbarous tribal idol ; that the English Bible is yet a fumble of superstition, obsolete cosmology and a theology presented in such an un balanced one-sided way that the first Christian Catholic Church forbade the laity to read the Bible without special permission."

- George Bernard Shaw
in *Everybody's Political*
"What's What"

35. "The Vedas are the oldest books claiming to be the word of God."

- Max Muller

36. "I know of no other book (barring the Bible) that so fully teachers the subjection and degradation of woman."

- Elizabeth Cady Stanton

37. "The basis of your (Christian) religion is injustice. The son of God,

the pure, immaculate, the innocent, is sacrificed for the guilty. This proves his heroism, but no more does away with man's sin than a schoolboy's volunteering to be flogged for another would exculpate a dunce from negligence".

- Lord Byron

38. "The Bible God is " a being of terrific character - cruel, vindictive, capricious and unjust."

-Thomas Jefferson

39. "After the latest researches into history and chronology of books of old Testaments, we may safely call the Rig Veda as the oldest book, not only of the Aryan humanity but of the whole world."

- Rev. Morris Phillip

40. "The day will come when the mystical generation of Jesus, by the Superme Being as his father in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter.

- Thomas Jefferson
in his *Mem., Cor. & Misc.* edited by T.J. *Randolph*

41. "The Vedas stand alone in their splendour, standing as beacon of Divine light for the onward march of humanity."

- Professor Heeren
in *Historical Researches,* Vol.II

42. "Of all the systems of religion that ever were invented, there is none more derogatory to the Almightly, more unedifying to man, more repugnant to reason, and more contradictory in itself, than this thing called Christainity."

- Thomas Paine

43. "There is nothing fantastic in Dayanand's idea that the Veda contains truth of science as well as truth of religion. I will even add my own conviction that the Veda contains the other truths of a science the modern world does not at all possess."

- Shri Arvind

44. "The Rigveda alone is eternal and the word of Brahm (God) in the beginning.

- Kumudendu
Jain Acharya

45. "The Bible is hopelessly pre-evolutionary."

- George Bernard Shaw

46. "I quit (going to Church) because I came to believe that what is preached in the Churches is mainly, unture and unimportant tiresome, hostibe to genuine progress, and in general not worth while."

- Rupert Hughes
Author and Philosopher
in Why I Quit going to Church

47. "Blessed land of Hind (India,) thou art worthy of reverence, for in thee has Gold revealod true knowledge of Himself. What a pure light do these four revealed books afford to our mind's eyes like the charming and cool lustre of the dawn ! These four God revealed upon His prophets (*Rishis*) in Hind. Those treasuries are the Sama and Yajur which God has preached. O may brothers, revere these, for they all tell us the good news of salvation. The next two of these four, the Rig and the Atharva, teach us lessons of (Universal brotherhood. These two (Vedas) are the beacons that warn us to turn to wards that goal (universal brotherhood)."

- Livi, Arabic Poet

48. "I do not believe telling lies for the glory of God... the Bible in itself destroys the claim of God's omnipotence."

- Rupert Hughes

49. "The writers of the Bible has slight concern for the principels of morality. They were more concerned with rape, murder, robbery, slavery, licentiousness, brutal ignorance, and derogatory superstition. If the Ministers of the Gospel are too dense and stupid to realise the moral mischief resulting from the perverse teachings of the

Bible, then it is about time to bring them to their senses."

- Joseph Lewis

50. "We have all heard and read about the ancient religion of India. It is the land of the great Vedas, the most remarkable works containing not only religious ideals for a perfect life, but also facts which all the science has since proved true Electricity, Radium, Electrons, Airships, all seem to be know to the seers who found the Vedas."

- Mrs. Wheeler Willax

An Eminent American Lady

51. "Killing and murder are related with so little compunction that a continued reading of the Bible cannot help but make one callous of the value of human life. No wonder the Christian countries at war use the Bible as the basis of their national religion and give each soldier a copy while engaged in battle...........The whole story of Jesus as the son of God being sacrificed for the sins of mankind is one of the most dastardly pieces of religious hypocricy that was ever invented. The whole story is a cruel hoax."

- Joseph Lewis

-: 0 : -

"One may utter words that have no sense, but one cannot believe what has no sense - one cannot believe that God is, at the same time, both One and also Three.........."

Leo Tolstoy in Essays and Letters
Tr. by **Aylmer Maude**

"One occasion for the logical intervention to prevent the mitigation of human suffering was the discovery of anaesthetics. Simpson in 1847 recommended their use in childbirth, and was immediately reminded by the clergy that God said to Eve (Bible, Gen. iii : 16) "In sorrow shall thou bring forth children."

- Bertrand Russell

More About Christianity

"Really no relegion has ever preached things so evidently incompatible with contemporary knowledge or so immoral, as the doctrines preached by Church Christianity-there never before was in which the chief act of Religion consisted in eating one's own God- what can be more absurd than the mother of God was both a mother and a Virgin-The very foundations of this religion (Christianity) admitted by all and formulated in the Nicene creed, are so absurb and the immoral, and run so counter to right feeling and to commonsense, that men cannot believe in them." (**What is Religion,** by Count Tolstoy, P. 19).

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Principales of the Arya Samaj

1. The first (efficient) cause of all true knowledge and all that is known through knowledge is Parameshvara (the Highest Lord, i.e., God).

2. Ishvara (God) is existent, intelligent, and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginningless, unequalled, the support of all, the master of all, omnipresent, immanent, unaging, immortal, fearless, eternal, and holy, and the maker of all. He alone is worthy of being worshipped.

3. Vedas are the scriptures of true knowledge. It is the first duty of the Aryas to read them, teach them, recite them, and hear them being read.

4. One should always be ready to accept truth and give up untruth.

5. One should do everything according to the dictates of Dharama, i.e.,after due reflection over right and wrong.

6. Doing good to the whole world is the primary object of this Society- i.e., to look to its physical, spiritual and social welfare.

7. Let thy dealings with all be regulated by love and justice, in accordance with the dictates of dharma.

8. One should promot Vidya (realization of subject and object) and dispel Avidya (Illusion).

9. One should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all.

10. One should regard one's self under restriction to follow altruistic rulings of society, while in following rules of individual welfare all should be free.

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THE VEDAS
are the scriptures of true knowledge

-Swami Dayanand Sarswati

THE BIBLE
is a barbarous book
written in a barbarous age
for the barbarous people

-Dean Farrar